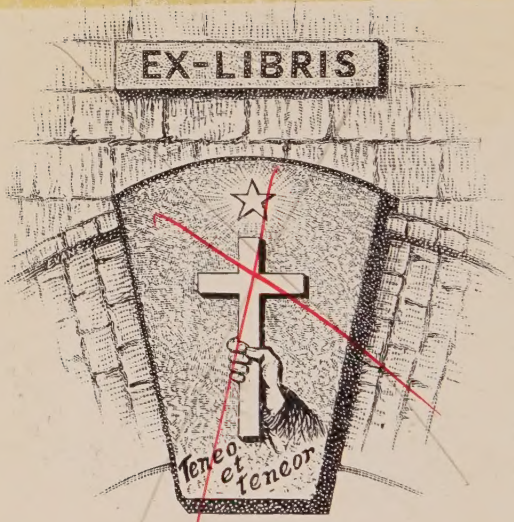
THE NEW ENGLAND CONFERENCE

JAMES MUDGE



George Albert Simons.

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HISTORY

OF THE

NEW ENGLAND CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH

1796 — 1910

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PUBLISHED BY THE CONFERENCE
36 BROMFIELD STREET
BOSTON
1910

PUBLISHING COMMITTEE

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And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us that they, without us, should not be made perfect.—Heb. vi. 39, 40.

Our fathers trusted in Thee, they trusted in Thee, and Thou didst deliver them.—Ps. xxii. 4.

O God, our fathers have told us of the work Thou didst in their days, in the times of old.—Ps. xliv. 1.

The Lord our God be with us as He was with our fathers. —I. Kings viii. 57.

The little one shall become a thousand and the small one a strong nation: I, the Lord, will accomplish it in his time.— Isaiah lx. 22.

Walk about Zion, go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following.—Ps. xlviii. 12.

One generation shall praise thy works to another, and shall declare thy mighty acts.—Ps. cxlv. 4.

PREFACE

All previous Conference histories, we are told on good authority, have been attended with financial loss. The New England Conference now adds to the many special triumphs and signal distinctions recorded in the following pages this, that it publishes a history at a considerable profit. Before this work was fully entered upon enough subscriptions for it had been easily secured to pay all expenses; which is as it should be.

It is not the first time that a similar effort has been set on foot. As early as 1846 a committee of five—John W. Merrill, Z. A. Mudge, T. H. Mudge, B. K. Peirce and Amos Binney—were appointed "for the purpose of collecting materials for a history of the church, pursuant to the order of the last General Conference." We presume but little came of it. In 1887 the Conference requested Daniel Dorchester, so eminently qualified by his long attention to the subject, to prepare a history of the Conference. And the same request was made, in 1890, of David Sherman, another very competent historiographer. But in neither case was any arrangement made for the publication, and, of course, there was no result. In both 1908 and 1909 the Conference asked its secretary to do this long-needed work; and at the latter session such steps were taken, through the appointment of a publishing committee, named on a previous page,

as to make it plain that the business part would have competent attention. Hence this favorable outcome.

The author designated found on taking up the subject that there was, as he had expected, a superabundance of materials within reach. His chief task has been that of selection, condensation, and the due proportioning of the various parts of the work. His main sources of information have been, first, the official journals and papers of the Conference, preserved without break from 1800 to the present time; second, the writings of Abel Stevens, invaluable for the earlier years; third, the treasures in the New England Methodist Historical Society, freely put at his disposal. It would serve no useful purpose to attempt a complete list of the many hundreds of books, pamphlets, and manuscripts which have been consulted and studied. Nor has it been deemed best to encumber the pages with footnote references to authorities. It may be said here, once for all, that great pains has been taken to verify all the statements. It can hardly be hoped, however, that there will be a total absence of error. Absolute inerrancy amid such a vast multitude of facts and figures, names and dates, some of them obscure from lapse of time, is not possible, especially as good authorities are found to differ on some points. Corrections will be welcomed.

There is much here about individuals. It is inevitable. Without individuals there can be no history. They make history. History is "the essence of innumerable biographies," the record of those persons who have been appointed by God for the forwarding of his work in the world. We have avoided, so far as possible, placing estimates upon those still in the field, but this rule could not be followed in all cases without marring the picture that was being presented or doing grave injustice to

worthy workers. If these slight sketches, in which severe condensation has had to be used (a volume put in a paragraph or a sentence), these hurried references to the most important and interesting personages, shall lead our readers to further study along the lines indicated, such as is afforded by the large works of Stevens and Hurst, and by the many biographies easily accessible, one of the objects of the book will have been accomplished. William R. Clark, in an address given, 1885, before the New England Methodist Historical Society, presented three reasons why we should recount the history of Methodism. They were these: as a moral tonic, a stimulant to loyalty for the church and its cause; as a verification of great principles, those which Methodism has from the beginning made prominent; as a prelude to its future, a help to its avoidance of effete conservatism and reckless latitudinarianism. It is hoped that all these results may come to those who peruse the pages that follow.

Particular attention is called to the illustrations, on which much time has been spent, and which, it is believed, will greatly add to the value of the book. Full explanation of them will be found in the appendix, along with many other matters of importance. It was planned at first to have a series of maps, showing the changes in the Conference boundaries from time to time; but it was discovered that the cost, if they were well made, would far outweigh their value to the reader. So we have reluctantly concluded to omit this feature.

Special acknowledgments should, perhaps, be rendered to the very many who have supplied help in various ways. But the number is great who have aided, and we fear to mention any lest some should be omitted. They all have our sincere thanks.

It is expected that the profits of the book will be assigned by the Conference to the Veteran Preachers' Fund. Hence the sooner the entire edition is sold the better it will be for this most worthy cause. And we urge those who read these lines to promote such sale. Applications for copies at $1.50 net (ten cents additional for postage) should be made to the Rev. George Whitaker, D. D., Room 4, No. 36 Bromfield St., Boston. The author may be addressed at Malden, Mass.

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Why should we study history? Because only he who understands what has been can know what should be and will be. From observing the past we get instruction for the present and a basis of prognostication for the future. We cannot properly comprehend our own times until we have compared them with other times. Such comparison, rightly made, leads to encouragement and empowerment. Wisdom comes from history because we get the experience of age without its infirmities. The effect of historical reading is like that produced by foreign travel. It broadens the mind and gives us material for thought. A good history must have truth, and also a certain splendor. It must be both accurate and picturesque. Not all the truth can be put in. There must be selection, as in painting a landscape. The materials, while they should not be falsified, should be arranged with sufficient skill to give a pleasant impression wherever that is possible. A good history is the product both of reason and imagination. There should be not only facts but principles deduced from the facts; phenomena should be not only stated, but explained. There should be generalizations and specifications. There are artists in history and there are artisans, the first working beautifully and the last clumsily, if truly. We have studied history to no purpose if it does not set us to emulating the good of whom we have learned, avoiding their faults and profiting by their virtues. May such be the effect of this book upon its readers.

THE NEW ENGLAND CONFERENCE

Plate II OLD-TIME PREACHERS

THE NEW ENGLAND CONFERENCE

CHAPTER ONE.

BEGINNINGS OF METHODISM IN NEW ENGLAND

Childhood and youth are fascinating. Little things that are on the way to become big have a peculiar charm. We like to watch the brook as it grows into the river, or the sapling which shall after a while become a tree, Methodism in New England has become a glorious river, a magnificent tree, and it will be pleasant as well as profitable to look at the seed of that tree, the fountain of that river, that we may discover the way God worked in bringing such wonderful results to pass.

In the latter part of 1736 Charles Wesley, driven into Boston by storms while on his way back to England from Georgia, and being detained more than a month, preached repeatedly in both Christ Church and King's Chapel; but it was not Methodist preaching, for as yet this particular form of the Way, or will of God, was not made known to him; his conversion took place about two years later. A better report can be made concerning George Whitefield's sermons in Boston and other places round about, in 1740, together with some subsequent years—1750, 1770—for he had before this time, in connection with the Wesleys, received the light and was proclaiming a mighty gospel. But he made no endeavor to effect new organizations, contenting himself with

infusing some fresh life for the time being into the dry bones that he found so plentifully about him. He died at Newburyport, September 30, 1770, on his seventh visit to America.

About two years after this, 1772, Richard Boardman, who had reached America in 1769, as one of Wesley's first missionaries, came through Providence to Boston, preaching as he journeyed, and formed a small society in the New England metropolis. But, as there was no one to look after the sheep, they soon became scattered and, for the most part, were quite likely devoured. Our missionaries in India deem it inexpedient to plant where they cannot water, or to gather a flock which they cannot shepherd. Boardman probably hoped to see Boston again very soon, but circumstances, in those exciting, pre-revolutionary times, did not permit.

We have to pass along for twelve years before the next Methodist preacher enters even transitorily upon the scene. It was William Black, an Englishman, chief founder of Methodism in Nova Scotia, whose grave can be seen to-day in Halifax. He wended his way through Boston southward to Baltimore, seeking, and finding, ministerial re-enforcements for his distant province. He seems to have tarried three and a half months in Boston, preaching there, February to May, 1785, on his way back from New York, with considerable success. Denied access at first to the pulpits he spoke in a chamber at the North End, then in a chamber at the South End. At both places the floor settled under the crowd and occasioned alarm. Then he preached in Dr. Stillman's (Baptist) church; then in the North Latin school house; then in the Sandemanian chapel; and, finally, on his last Sabbath, in the new North church of the estimable Dr. Eliot, where 3,000 persons, it is estimated, assem-

bled to hear him. Arrangements made for a successor failed, and the converts joined other churches or disappeared. Very little came of his earnest endeavors, almost nothing to Methodism so far as can be subsequently traced. About the only visible result that appears in history was at Fairfield, Connecticut, five years later, when a pious sister who gladly entertained Jesse Lee, proved to be one of the little company who had heard the word with joy from Black and had been praying ever since for more of the same spiritual food.

Three years later, in 1787, Cornelius Cook, who had just entered the itinerancy and was to die of yellow fever in New York, August, 1789—"a faithful laborer and patient sufferer while he was employed in the church for three years," says the General Minutes—preached a little in Norwalk, where Black also had been heard in 1784.

And, lastly, Freeborn Garrettson—a greater man than any of these, except the first two, one of the most successful champions of the Methodist cause, a veritable bishop in fact though not in form, and strongly desired by Wesley for the office—Garrettson, a flaming herald of salvation over an immense territory, with a zeal that no privations or persecutions or hardships, of which he had plenty, could extinguish, returning in 1787 from Nova Scotia, where he had accomplished wonders, passed through Boston. He discovered there three persons who had been members of the little society formed by Boardman in 1772. He preached several sermons in private houses, and then departed for the South with the purpose, however, of returning in God's time. He started back from Maryland for New England in May, 1788, but was headed off by Asbury at New York and sent up the Hudson to do a great work in that region. He could

not, however, altogether forget Boston, and in 1790, while yet superintending his vast New York District, he resolved on an evangelistic excursion to the Eastern metropolis. Entering Connecticut at Sharon, near the northwest corner, June 20th, he passed on to Litchfield and Hartford, then through Worcester to Boston. At Worcester he writes: "The people appeared to have but a small share of religion. I went from one end of the town to the other but could not get any one to open the court house to gather the people." He arrived in Boston on Thursday, July 1st, having ridden forty-eight miles, and found lodging with a gentleman who had been a Methodist in England, but had fallen away sadly from the faith. On Sunday, July 4th, and the day after, he was able to preach in the meeting-house which had formerly belonged to Dr. Mather, on Hanover street. "Tuesday," he writes, "I went from end to end of the town and visited several who were friendly, a few of whom were formerly Methodists, but I fear they are not such in practice. I engaged the use of the meeting-house and a place for the preacher to board, and on Wednesday set out for Providence." When about ten miles from the latter city, to his astonishment and delight, he met Jesse Lee, just pressing forward for his first assault on the Puritan stronghold. The two knights of Arminius took sweet counsel together, at first on horseback and then in the house which opened its generous hospitality to them for the night, where they also had services. The next day Garrettson passed southward and Lee northward to begin the siege (for such it proved rather than a mere assault) on staid old Boston.*

* Garrettson will not come into our story much of any after this, as his main work lay elsewhere. It was a great work, and he himself is well worth our study, for he had a

Having arrived now at the chief figure of the fight, the man who under God, after God's time had come, was to carry through what these others had made but slight and abortive attempts at accomplishing, we must needs go back a little and see how he came to be here and what manner of man he was. Jesse Lee was born about sixteen miles from Petersburg, in Prince George County, Virginia, which lies on the James River a little below Richmond. He was born March 12, 1758, on a farm of several hundred acres, owned by his parents, Nathaniel and Elizabeth Lee, who were devout members of the Church of England. They greatly profited by the evangelical labors of the Rev. Devereaux Jarratt, a pious priest of the Anglican church living in that section, and in a revival which swept through the region in 1772 under Jarratt's preaching, Nathaniel Lee was converted. The conversion of the mother soon followed, and then both parents labored for their children. It was not long before Jesse, the second son, a boy of good moral habits was soundly saved. It took place when he was just about fifteen, in the year 1773, and the change was so

most remarkable career. He was born in Maryland, 1752, and died in New York, 1827. As soon as God told him that slave-holding was wrong, one day at family prayers, when quite young, he instantly gave all his slaves their freedom. He had a narrow escape from being made Bishop, and from a great variety of other dangers. He escaped matrimony until June 30, 1793, when he married Miss Catherine Livingstone, daughter of Judge Livingstone, a woman every way deserving. He built him thereupon a very handsome dwelling house at Rhinebeck, on the eastern bank of the Hudson, dedicated it to God, and dispensed therein a lavish hospitality. From the beginning of his ministerial life to the close he took not a penny of salary or pay from the people, being one of the few Methodist preachers who had, both from ancestry and marriage, money of his own, which he distributed most generously.

deeply wrought that he never had occasion to be in doubt about it. No Methodists had yet came into these parts, but one was soon to appear in the person of Robert Williams, of the Irish Conference, who reached Norfolk in 1769, and formed, in 1774, the Brunswick Circuit in the neighborhood of Mr. Jarratt and the Lees. The former heartily welcomed the Methodist itinerant, and the latter joined the society he established. Mr. Lee opened his house for preaching services, and meetings were held there continuously for forty-six years, until his death in 1820, in his ninetieth year. He led an active Christian life for forty-eight years, nearly all of that time a Methodist class-leader, and left behind him at his departure, besides a fragrant, hollowed memory, seventy-three grandchildren and sixty-six great-grandchildren. Jesse Lee contributed nothing to this splendid corporeal total, for he never married, but his children of the spirit were a vast host.

Jesse united with the Methodist class and society formed by Williams in 1774, and thus became one of the 1,160 Methodists at that time in America. When he ceased at once to work and live, in 1816, the Methodist army mustered 214,934, of whom 695 were preachers, and few indeed among them all had made a better record than this Virginia farmer's boy. The young lad, not privileged with any special education, but brought up near to nature's heart and well acquainted also with folks, soon showed something of his mettle by pressing forward for a deeper religious experience. It came to him as a shining, ever-to-be-remembered epoch, in 1776, and in the following year, being called away from home to look after some farm interests for a relative in North Carolina, he was led out into a larger sphere of Christian work than would have been easily possible amid

the embarrassing associations of his boyhood. He became a class-leader in 1778, and began to hold neighborhood or cottage prayer-meetings. On March 8th of that year he received an exhorter's license from the Rev. John Dickins, one of the ablest preachers and strongest men of early Methodism, afterwards founder of the Book Concern, who was at that time preacher-in-charge of the Roanoke Circuit. November 17, 1779, he made his first attempt at a regular sermon, probably having received a local preacher's license about that time. The tenth Conference of the American Methodists was held in Sussex County, Virginia, April 17th, 1782. It was the first one attended by Lee. Asbury, noting the zeal and ability of the young preacher, urged him to take a circuit, but he was not quite ready for such a venture. By November, however, he had acquired sufficient courage to make a start, and in the following spring, May 6th, 1783, the Conference assembling again in Ellis' meeting-house, Sussex County, he was admitted on trial to the itinerant ranks, of which he was soon to be so brilliant, useful and conspicuous a member.

His first appointment was to a circuit in North Carolina, and the next few years saw him making full proof of his new ministry in various place, where we need not follow him. Especially significant, however, as leading up to his main life work, was a little incident which occurred in 1785, while he was traveling in South Carolina with Bishop Asbury, who had taken a great liking to him. On their way to Charleston they passed through a small place called Cheraw. A young clerk of the merchant who entertained them there was from Massachusetts, and from him Lee learned much about New England which greatly interested him, and his heart was drawn out to go there, but Asbury did not favor it,

thinking that section already sufficiently provided for in the way of religious privileges. The name of this young man has never been ascertained, but he proved a providential link in a chain of circumstances leading to very large results. In 1786 Lee was eligible to Deacon's orders but declined them, for some reason not very clearly discernible, unless it was diffidence. He did the same in 1788, and not even Asbury's influence could prevail with him in the matter. It was not till the New York Conference of October 4th, 1790, that he consented to be ordained, being made both Deacon and Elder on two consecutive days.

The fortieth American Methodist Conference was held in John street, New York, May 28th, 1789, the second one in that place. The first one the previous year sent Garrettson up the Hudson into territory which was for a while in the New England Conference. Twenty preachers in all were present, among them Lee, seeking a commission to evangelize New England, on which his thoughts had now for some four years been set. He obtained it. His appointment read "Standford," Connecticut. There was, in reality, no such circuit. He was sent to create one out of the raw materials he might find, as Methodist preachers had a way of doing in those days, and have been doing in various parts of the world down to the present. It is a good old custom worthy of all acceptation and imitation.

That New England should have been so long passed by on the part of the Methodists, who had been operating now for twenty-three years close to its western borders in the city of New York, must seem a little strange to us until we put ourselves back in that far-away period. We can see, on reflection, how natural it was that Methodism, starting at about the same time in

New York City, Maryland and Virginia, and meeting in those middle regions with much encouragement, should find there ample scope for all its limited resources during the trying years of the Revolution, should have, indeed, all it could do to maintain itself and should see no way to spare any workers for a distant section; especially as that section was the best-churched one of the whole country, divided into close-guarded parishes with religion established by law, peculiarly hostile to the Church of England, with which Methodism was closely affiliated, and most strongly fortified, by its general culture and its severely Calvinistic doctrines, against the acceptance of a new church with an Arminian tincture. It held itself also in moral and intellectual matters proudly above any need of outside assistance, least of all from a set of comparatively illiterate, strolling preachers who appeared to it in the light of disturbers of the peace and even as "wolves in sheep's clothing."

Dr. Dorchester says that in 1760 there were nearly four times as many people for each church in the Middle States as in New England, and in 1790 the disproportion was almost as large. Nevertheless, as Bishop E. O. Haven shows in his Autobiography, there was pressing need for the new laborers. He says: "The itinerant Methodist preachers did not come too soon. In almost every town there were some of the most active minds among the people who were disaffected with high Calvinism, and yet were disposed to evangelicalism; these were ready for the Methodists. There were others in the back rural districts who did not go to the central meeting-houses. These, too, were ready. There were others of the more depraved and wicked classes who were reached by the novel methods of the itinerants, converted, and in many instances became ardent and useful

Christians. Thus the whole community was stirred to life, though religious controversy was keen, and persecution lacked only the power of the State, which had been effectually broken by the changes which followed the Revolutionary War. The itinerant Methodists were nearly as much needed in New England as in the West.'' This is still further illustrated by an anecdote concerning Jacob Sleeper, told to W. I. Haven by his grandmother. Young Jacob had an Uncle Croswell in Malden, and it was the custom of these relatives when their nephew visited them to call upon him to lead the family devotions. He always responded and prayed for all men that they might be brought to the Saviour. The aunt held her peace for a while, but, at last, taking her husband to one side, she said: ''I can't stand this any longer; Jacob prays for all creation; he must not in this house make any more of his Arminian prayers.'' So Brother Croswell, after this, addressed the throne of grace himself, and for the ''elect'' alone.

It was doubtless fully time (nearly 40,000 members having been gathered west and south of the Hudson) that an endeavor should be made to see what could be done with the new doctrines in New England. But it was no holiday task that Lee had before him, as he well knew, although he gladly accepted his appointment on that bright day in early June. He set out bravely on horseback, all alone, yet not alone, trusting in God and ready for whatever might befall him in the path of duty. On the 17th of June—notable day, suggesting that the courage shown fourteen years before at Bunker Hill would be equally called for in this spiritual conflict—Lee preached his first sermon in New England, at Norwalk, Connecticut, taking for his text the words, ''Ye must be born again.'' The discourse was delivered

to a handful of people (called by Lee "a decent congregation"), under an apple tree by the side of the road, no better place being available. The next day finds him at Fairfield, sixteen miles away, and by Sunday, the 21st, he reaches New Haven, where he preaches in the court house to a considerable number, among whom were the president of the college, Dr. Stiles, many of the students, and the Congregational clergyman, who came out in the rain to hear him. A rapid passage, with constant preaching, through Redding, Danbury, Ridgefield, Rockwell, Canaan and Middlesex, brought him to Norwalk again, July 1st, in time to keep his appointment of two weeks previous. This constituted his first round or circuit, about 130 miles in circumference, with "upward of twenty preaching-houses." In his journal he records "some hope that the Lord owned the word preached at each of these places."

There had been, however, no conversions, and no attempt, of course, at organization. In fact, it was three months before the formation of the first class, three months of incessant labors, vexatious rebuffs, and all manner of discouragement. The parsons were greatly alarmed at his presence and denounced him from their pulpits. The Methodists were said to be people "going about the country preaching damnable doctrines and picking men's pockets." Where there was no active persecution there was a most chilling atmosphere of utter indifference quite as disheartening. At Milford, he writes: "This is the third time I have preached at this place and have not yet become acquainted with any person." No hospitality was granted him save in a few instances. On his second visit to New Haven, a blacksmith, David Beecher by name, grandfather of Henry Ward Beecher, called upon him at the tavern, asked him

to go home with him, and promised to entertain him when he came to town again. Mrs. Beecher was very kind, he says, adding in explanation, "not a friend of Calvinism." Lee, after establishing the circuit which included the towns above mentioned, by way of refreshment, made an exploring expedition eastward, finding a somewhat more encouraging reception among the shore towns of Connecticut and Rhode Island. But he was soon back at Stratfield, where, Saturday, September 26th, he formed the first Methodist class in New England, composed of three women, and it was some months before any one else united with them. The second class was organized at Redding, December 28th, where a man and a woman joined the society. "Glory be to God," exclaims Lee, "that I now begin to see some fruit of my labor in this barren part of the world. O my God, favor this part of thy vineyard with ceaseless showers of grace." The man was Aaron Sandford, who has the distinction of being the first male member of Lee's society, also the first class leader and the first local preacher of New England. The third class came January 29th, 1790, in Limestone, consisting of two men and two women. Thus after more than seven months of most arduous toil a total of nine, seven women and two men, had been gathered in, a scanty first fruits of the bountiful harvests that were to come.

Saturday, February 27th, to Lee's great delight, three Methodist preachers—Jacob Brush, Daniel Smith and George Roberts—dispatched by Asbury to his assistance, reached him at Dantown, and things immediately brightened. Much cheered, and taking Smith with him, the pioneer soon departed to survey new fields of labor. All the eastern and northern sections of New England were yet unentered. He soon formed a second circuit, cen-

tering in New Haven, extending over 120 miles, comprising three cities, five thickly settled towns, and several villages, to be compassed every fortnight. In April he passed northward as far as Vermont, and then by way of New Hampshire into Massachusetts, the first sermon at Wilbraham being preached May 3, 1790. He was quickly back in Connecticut, at Middletown and other places; and then, in the latter part of June, set his face toward the east, visiting Norwich, New London, Newport, Bristol, Warren and Providence. At the latter town he preached five times in a private house and several times in the court house. On his way thence in July, as already noted, he met Garrettson, after which, much strengthened by Christian fellowship, he pressed forward, reaching Boston July 9th.

No audience room was found after the most diligent search, so the preacher, nothing daunted, at 6 p. m., Sunday, July 11th, as Whitefield had done before him, took his stand on the Common, near the Frog Pond, under the great elm, which was old when the town was settled and remained until prostrated by the wind in 1876. Some sympathizer had furnished a deal table for a pulpit. Lee was a good singer, with a loud, clear voice, and the strains of some old Methodist hymn, "Blow ye the trumpet, blow," or "Come, sinners, to the gospel feast," soon brought a crowd. He prayed, kneeling on the table, with a fervor unknown in the Puritan pulpits, read the Scriptures, preached with power, attracting from the shady walks throngs of promenaders, who agreed that "such a man had not visited New England since the days of Whitefield." He announced a similar service for the following Sunday. The intervening week he spent exploring the north shore fishing towns as far as Portsmouth, visiting

Salem, Marblehead, Ipswich and Newburyport, traveling 130 miles and preaching ten times. For three successive Sundays he delivered his message on Boston Common to increasing multitudes roughly estimated at several thousands, but making only the slightest of impressions on the place, and before the end of July he was back again in Connecticut.

Conference met for the third time in New York, October 4th, 1790. What had Lee to show for the sixteen months since his appointment to New England? Two small chapels had been erected, one in the parish of Stratfield, town of Stratford, and another in Dantown; nearly 200 souls had been united in classes, five circuits formed, the Methodist message proclaimed in all the five Eastern States, and much of the ground definitely surveyed for more systematic labors. Considering the formidable obstacles encountered, this was a good report. Bishop Asbury so regarded it, and agreed not only to dispatch additional workers, but to visit the field himself in the course of the ensuing year.

Seven men were sent into New England at this Conference. Lee had immediate charge of only four—his younger brother, John (who had entered the itinerancy in 1788, and located through ill health in 1791), Daniel Smith, already mentioned, John Bloodgood, and Nathanael B. Mills. Their circuits were Fairfield (the one first formed called also Stamford and Redding), New Haven (the second circuit), Hartford, which took in both sides of the Connecticut, reaching as far north as Wilbraham, and, fourth, Boston, to which Lee and Smith were assigned. There was also a fifth circuit, which had two preachers, the Litchfield, formed in the spring of 1790, comprising the northwest section of Connecticut and

attached to Garrettson's District, which lay mostly in New York State.

Turning to Lee who had just been ordained at New York, and hence was no longer a mere lay evangelist, but a minister of the Methodist Episcopal Church, we discover him traversing Connecticut and administering the sacraments for the first time. He reached Boston in November, and found it colder, spiritually as well as physically, than he had in the previous July. The weather kept him from the Common, and he could get no house of any sort to preach in, though he sought it diligently for several weeks. A trial of this kind which shut his mouth and kept him from pouring out his great heart in gospel deliverances bore heavily upon him. But enlargement from another quarter was at hand. Monday, November 29th, he received a letter from Benjamin Johnson, of Lynn, inviting him there. Mr. Johnson, a leading shoe manufacturer, had heard Methodist preaching some twenty years before on his business trips, and was glad to improve this opportunity of hearing it again. So Lee, feeling that the Lord was manifestly in the call, left Boston at 2 p. m., Monday, December 13th, in a stage which reached Lynn a little after dark. He received a warm welcome from his host, preached in his house the next night to an attentive company, and in a few days found another appreciative audience at Mr. Lye's in Wood End, the eastern part of the town. From Lynn as headquarters he soon formed an Essex County circuit, which took in Salem, Marblehead, Beverly, Danvers, Manchester, Ipswich and Cape Ann. These places do not appear to have yielded any immediate fruit, but when he took his departure for Conference on the 9th of May he could report fifty-eight members from Lynn.

The first Methodist society of Massachusetts was formed in Lynn, February 20th, 1791, and consisted of eight persons. Their names, as given by Abel Stevens, were: Enoch Mudge and his wife, Lydia; Benjamin Johnson and his wife, Mary Lewis, Hannah Leigh, Ruth Johnson and Deborah Mansfield, afterward Ramsdell. Boston, though visited repeatedly during these months, continued to turn its back on the Methodist itinerant for whose fervent message it seemed to feel no need, and he had to wait till the following year for an effective entrance there. Lee's co-laborers in Connecticut, whose work we cannot give in detail, had been cheered by more decided success, so as to report 423 members, making, with Lynn's 58, a total for New England of 481, a gain of about 300 for the eight months since the previous Conference. The percentage was immense, and the actual advance encouraging. Surely God was with them, and was blessing this honest effort to spread the principles of a milder, more reasonable theology and a livelier, more thorough-going piety through the Puritan States where religion so greatly needed revival.

At the New York Conference of May 26th, 1791, Lee was returned as Presiding Elder with eleven men and six New England circuits, besides Kingston, in Upper Canada, Litchfield being given him this time, and Stockbridge in Western Massachusetts being opened. The principal events of the year were the building of the church in Lynn, Bishop Asbury's visit to New England, and some slight progress in Boston. At Lynn—where seventy men, coming out from the established, or Congregational church (leaving but five male members), had taken certificates of their support of the Methodist ministry, as the laws of the Commonwealth demanded if they were to claim exemption from paying taxes to

the "standing order"—so great was the enthusiasm for the new faith that on the 14th of June, just six months from the preaching of the first sermon, a house of worship 34 by 44 feet in dimensions, was begun on an excellent site at the head of the Common. With such energy was the enterprise prosecuted that the building was raised on the 21st, and dedicated on the 26th. It was, of course, only the shell of a very plain framed structure, not lathed or plastered for several years, but it admirably answered the purpose for which it was made and furnished a rallying place for the growing Methodist army.*

Bishop Asbury entered Connecticut June 4th, 1791. This wonderful man, who presided at no less than twenty-five Conferences in New England, and had very much to do with the advancement of Methodism within its borders, deserves a larger introduction to our readers than the space at our disposal seems to permit. It is the less necessary, however, in that the general histories of the church, easily accessible to all, dwell so extensively on his career. It has been well said of him: "He was the chief founder of the denomination in the new world. The history of Christianity since the apostolic age affords not a more perfect example of ministerial and episcopal devotion than was presented in this great man's life. He preached almost daily for more than half a century. During forty-five years he traveled,

* There had been a Providential preparation for Methodism in Lynn, not only by the favorable proclivities of Mr. Johnson, but by the great dissatisfaction which existed in the Congregational church with their pastor, who had just been dismissed, combined with a long succession of church divisions and trials, which left them in a condition to welcome almost any change, especially one which gave promise of evangelical earnestness and religious warmth.

with hardly an intermission, the North American continent from north to south and east to west, directing the advancing church with the skill and authority of a great captain. It has been estimated that in his American ministry he preached about 16,500 sermons, or at least one a day, traveled about 270,000 miles, or 6,000 a year; that he presided in no less than 224 annual Conferences, and ordained more than 4,000 preachers. He was, in fine, one of those men of anomalous greatness, in estimating whom the historian is compelled to use terms which would be irrelevant to most men with whom he has to deal. With Wesley, Whitefield and Coke, he ranks as one of the four greatest representative men of the Methodistic movement. In American Methodism he ranks immeasurably above all his contemporaries and successors." Bishop Simpson says: "To no other man does American civilization owe so much as to Bishop Asbury." Freeborn Garrettson said of him: "He prayed the best and prayed the most of all men I knew." Dr. Ezra S. Tipple, in "A New History of Methodism," says: "This habit of close and fervent communion with God was the spring of that amazing and steady zeal which bore him on in his unparalleled American career. The secret of his life and labors was a regnant sense of fellowship with God, a sense so real, so vivid, so dominant, that it drove him across seas, into cities and out of cities, through wildernesses and over mountains, a sense of fellowship so complete and so beautiful that it made him impervious to hardships, buoyed him amid uncommon discouragements, and held him steady amid distressing torments, until at last the chariot of the Lord caught him up." He was at this time forty-six years old, and had been in America twenty years.

Passing through the Connecticut circuits, where he

was received with joy by the scattered Methodists, but with scant courtesy by the rest of the population, he reached Providence on the 18th, and Boston on the 23d. Recording his inhospitable reception at the latter place, he writes in his journal: "I felt much pressed in spirit as if the door was not open. It was appointed for me to preach at Murray's church—not at all pleasing to me, and that which made it worse for me was, that I had only about twenty or thirty people to preach to in a large house. It appeared to me that those who professed friendship for us were ashamed to publish us. On Friday evening I preached again; my congregation was somewhat larger. Owing perhaps to the loudness of my voice, the sinners were noisy in the streets. I was disturbed, and not at liberty, although I sought it. I have done with Boston until we can obtain a lodging, a house to preach in, and some to join us. Some things here are to be admired, in the place and among the people, their bridges are great works, and none are ashamed of labor. Of their hospitality I can not boast. In Charleston, South Carolina, wicked Charleston, six years ago, a stranger, I was kindly invited to eat and drink by many —here by none."

In Lynn it was, of course, different. He calls it "the perfection of beauty," and says: "Here we shall make a firm stand, and from this central point shall the light of Methodism and truth radiate through the State." He tarried here about two weeks, an extraordinary occurrence, preaching, meeting the classes, baptizing, administering the Lord's Supper, and visiting from house to house. It was a mutual joy to him and the people. Other places touched were Marblehead, Salem and Manchester. July 13th he departed to Springfield, and thence to Albany. His concluding reflection, as he leaves, for the pres-

ent, this section, was: "I am led to think the eastern church" (meaning the Congregationalists) "will find this saying true in the Methodists, viz: 'I will provoke you to jealousy by a people that were no people, and by a foolish nation will I anger you.'"

It is not necessary to dwell much on Lee's labors this year. He gave a large part of the time to the Lynn circuit, with a brief excursion to New Hampshire. October 6th he preached the first Methodist sermon in Needham. He visited also Sterling and Wilbraham. He projected a circuit in Rhode Island. In the spring of 1792 he undertook a laborious tour of the Connecticut circuits, during which he rode 517 miles in thirty-three days, and preached forty sermons. During the Conference year he preached 321 times, besides twenty-four public exhortations, and read a long list of books of the most solid description, covering 5,434 pages; he also listened to seventy-four sermons, a harder task perhaps than to have preached that number more himself. He was a wonder of consecration and diligence, of strength and courage, as were most of the other ministers in this period. God's blessing was abundantly given to him and to his less conspicuous co-workers, so that by the end of the year 1,358 members were returned, a gain of nearly 900. Methodism was beginning to get firm root, and the tree thus carefully, skilfully planted was to take on added strength, praise God, with each recurring year.

August 3d, 1792, is a memorable date in our history, since it marks the convening of the first Conference held in this region, which was the eighty-third in the country. It should be distinctly noted, however, that this was not the first session of the New England Annual Conference. There was as yet no such body. The Conferences during the earlier years were considered simply local or

sectional or adjourned meetings of the one undivided ministry, held at different times in different places, widely apart, for the better convenience of the preachers. They were sometimes called District Conferences, quite appropriately since the Presiding Elder's District was the basis, although two or more Districts might be united for the purpose. The number in attendance at any one place was small. All legislation was accomplished by the superintendent presenting each new measure to the several Conferences, and the enactment of the measure was not secured until it had proved acceptable to the majority of the members in all the other sessions of the same ecclesiastical year. The first Conference was held in Philadelphia, July 14th, 1773, ten preachers present, all Europeans, Thomas Rankin presiding. In the next eleven years there were seventeen Conferences. After the Christmas Conference at Baltimore in 1784, which was the first General Conference, when the Methodist Episcopal Church was organized, the annual Conferences lost much of their historic importance, as the well-considered organic measures of that session rendered much additional legislation unnecessary for a number of years. Three Conferences were held in 1785, four in 1786, five in 1787, six in 1788, eleven in 1789, fourteen in 1790, fifteen in 1791, seventeen in 1792, twenty in 1793, the number increasing with the enlarging territory to be accommodated. We have mentioned the four Conferences held in New York City from 1788 to 1791, which had close connections with New England. We come now to the seven held in New England previous to the formation of what is properly the New England Conference.

The first of them was at Lynn, August 3d, 1792. It was dignified by the presidency of the greatest man in

the ecclesiastical annals of America, Francis Asbury. By his side sat the indomitable Lee, second only to Asbury in labors and travels. It is a pity we have no portrait of him that can be presented to our readers. He was over six feet high, weighing fully 250 pounds, a stalwart figure, with a bright, genial, clean-shaven face, a fair skin, large gray eyes, an open, cheerful countenance, marked by shrewdness, tenderness and humor, with a Quaker-like dress and military bearing. On account of his weight he rode, as a rule, two horses alternately, leading one. He had a pleasant address, a prepossessing appearance, with unusual conversational powers, intense missionary zeal, strong love for souls, and high moral courage. He was powerful in prayer, and one of the best preachers in the denomination or in America, besides being a good presiding officer, always fearless in the discharge of his duty, persevering under difficulties, and wholly devoted to the Lord. Nine persons in all were present at the first Conference in this unfinished Lynn Common chapel or meeting-house. We do not know for certain all their names; nor would any of the rest, were they mentioned, strike our ears familiarly. They deliberated, and separated, continuing Lee as Elder for the eastern part of the work, and appointing Jacob Brush over the circuits in Connecticut, together with some in New York; western Massachusetts went with Freeborn Garrettson's Albany District, Boston, Needham. Providence and Pittsfield circuits appear for the first time, the first three of these, with Lynn constituting Lee's District.

Jeremiah Cosden, who was in the itinerancy only five years in all, and only one year in New England, was assigned to Boston at this Conference. He was a gentleman of fortune and educated for the bar, but left

the law for the gospel. No class had yet been formed here, but Lee's persistent labors had brought a few friends around him, among them Samuel Burrill, a blacksmith, who opened his house on Sheafe street, at the North End, to the preaching. The use of a public school-house was procured for Mr. Cosden at first, but the ringing of the school bell, for the 5 o'clock morning service, so disturbed the community that protests arose and the Methodists were soon turned out. They were also ejected from a room in the Green Dragon tavern after keeping it one Sabbath. But these repulses only stiffened the determination of the little flock, and July 13th of this year at the house of Mr. Burrill twelve, of whom he was the first (six men and six women), joined themselves in a society to be henceforth known as the First Methodist Episcopal Church of Boston. After a considerable time they succeeded in hiring for their services a chamber opposite the ship-yard on what is now North street, and this was dedicated to the worship of God by the Rev. James Martin, a local preacher from Virginia, August 17th, 1793, at which period the society had increased to about forty members. It was certainly the day of small things. Lynn had at this time 118 members. And there were 1,358 in all the circuits bearing New England names, but two of them probably stretched over somewhat into New York.

Needham Circuit, which comes on the record newly this year, covered at first about all the territory between Boston and Worcester. After the manner of those days it branched out increasingly under the vigorous labors of the saddle-bag men, never twice alike in its inclusions, for as one or another outlying village would be taken in, some particular class would get strengthened enough, through a big revival, to set up for itself, or,

through the gradual multiplication of laborers, a new circuit would be formed out of a portion of the old territory that the field might be more intensively worked. At the beginning this circuit included (besides Needham) Weston, Waltham, Framingham and Milford. It soon spread to Natick, Newton, Sudbury, Holliston, Hopkinton and Uxbridge. On its Steward's financial record book, still preserved in our Historical Library, can be seen also at different times the names of Malden, Westborough, Harvard, Grafton, Shirley, Lunenburgh, Townsend, Littleton, West Boylston and Marlborough. The accounts were kept until 1799 in pounds, shillings and pence; after that in dollars, cents and mills. A Steward's book of this circuit, begun February 14, 1803, has a preface, written and signed at Harvard under that date, by "Joshua Soul," which is worth transcribing. "As the interest of the Methodist society greatly depends upon the pious and assiduous exertion of the official characters, I sincerely hope that my successors in the holy ministry of the circuit may be faithful to inculcate every article of the Discipline in the fear of God. As no records have been kept previous to my coming on to the circuit whereby I could obtain information concerning the antecedarious state of the societies, I can leave no chronicle of circumstances existing prior to my personal knowledge. This book contains a record of baptisms, numbers in society, deaths, etc. Joshua Soul." One heading in the book is "excommunications." Five, whose names are given, were turned out in the next few years, for "unchristian temper and breach of rules," "immoral conduct and neglect of duty," "improper conduct and breach of discipline."

The Conference of 1793 for this region was held in two sections. The preachers of the eastern circuits

assembled, August 1st, at Lynn; those of the western circuits, August 11th, at Tolland, Connecticut. Eight preachers attended at Lynn. Asbury remarks: "We have only about 300 members in the District, yet we have a call for seven or eight preachers; although our members are few our hearers are many." The business of the session closed on Saturday, the 2d; the next day four sermons were delivered in the new chapel, beginning at 6 in the morning; the little band of itinerants partook of the Lord's Supper with the disciples at Lynn, and on Monday morning dispersed to their various fields for the toils and triumphs of another year. At Tolland there was a partially finished chapel, in which on Monday, the 11th, ten or twelve preachers met and consulted briefly as to the growing work. The appointments show that it had come to include now twenty-five laborers on fourteen circuits, which were grouped into two Districts and extended over part of a third. Ezekiel Cooper had the eastern District, George Roberts the western, and there were a few circuits attached to the Albany District headed by Thomas Ware. Cooper was a Maryland man, son of an officer in the Revolutionary army, who entered the ministry in 1785, at the age of twenty-two. He had a distinguished career, one item of which was that, as the editor and agent of the Book Concern for six years, he brought its capital stock up from almost nothing to $45,000. He lived till 1847, at which time he was supposed to be the oldest Methodist preacher in America. Roberts, the other Elder, was also a Marylander, one of Lee's first re-enforcements, who did noble work in New England till 1796, then for ten years more in the Middle States, when the size of his family obliged him to locate and devote himself to the practice of medicine for the rest of his life. During the

early period of his labors in New England he never received, from any and all sources, over $40 per annum. He never had more than one suit of clothes at once. His son long preserved the thread and needle-case which he used in mending his garments with his own hands in the woods or behind a rock.

Appearing for the first time this year is the name of Enoch Mudge (son of the Enoch already mentioned) one of the first members at Lynn and the first native of New England to enter the itinerant ranks. He was barely seventeen at this time, having been converted under John Lee two years before and licensed to preach almost at once. He did heroic and most valuable service during a long life, part of it in the local ranks in Maine (where he was scarcely less useful than when traveling) until he died at Lynn, his native place, in 1850, a man of whom Abel Stevens says: "I never knew him surpassed in the purity of his moral character. His name must have a distinguished place in any future history of our cause." "His personal presence," says another, "was a benediction. He had the simplicity of a child and the sweetness of an angel." His closing active years, some thirteen, were spent as the greatly revered minister to seamen at New Bedford. He was twice honored with an election to the legislature of Massachusetts, and was a member of the State Convention for revising the Constitution. We shall meet him more than once in the course of these annals.

A still greater man than he also appears among the appointments for the first time this year, George Pickering, who at the end of his days, 1846, was the oldest effective Methodist preacher in the world. He, like so many others, was from Maryland, born in 1769, and joining Conference in 1790. His honors and distinc-

tions were many, as we shall see later, among them that of sitting in all the General Conferences of the Church (save two) during forty years. He was a rare character, with wonderful gifts. The Minutes, at his death, contain this description and tribute: "In person he was tall, slight, erect; with a serene though earnest expression of countenance; and walking with a steady, elastic step. In his personal habits he was remarkably precise and methodical, and his manners were dignified and courteous. His distinguishing traits of mind were penetration, clearness, decision, a tenacious memory, an inventive genius, a prompt yet cautious judgment, prudence, a peculiar quaintness of humor, and an elevated taste. He was spiritually minded in an eminent degree. His faith was unwavering. He was a popular preacher, a sound divine, a cheerful and self-sacrificing itinerant, an able and patient ruler, and he was successful in bringing souls to Christ."

Lee's appointment this year was "Province of Maine and Lynn"; a singular one; the former part he did not like. He was very desirous to stay in Lynn, and would not leave for a while. But he had given great dissatisfaction to the singers there by interdicting fugue tunes, and the disturbance from this, and some other things, was of so serious a nature that numbers of the people said if he stayed another year they would go back to the Congregational society whence they came. Cooper, who had been made Presiding Elder in his place, to straighten out some things, says that Lee "showed a stiff obstinacy about it, was unreasonable and ungovernable." But he finally consented to go to Maine.*

* The authority for this interesting affair, which only shows that Lee had the defects of his high qualities, is a book called "Beams of Light on Early Methodism in America,

He entered that Province early in September and gave a large part of his time for the following months to traversing its sparsely settled regions. Along the coast and up the rivers he rode, as far as Oldtown on the Penobscot and Waterville on the Kennebec, prosecuting his mission with his customary diligence and singleness of purpose. There were very few settled ministers in that country then, and the scattered communities, destitute for the most part of regular preaching, were in many cases very glad to receive him. He formed his first Maine circuit on the Kennebec about two hundred miles from any other which we then had in New England. October 13th he preached the first Methodist sermon in Hallowell, on the 18th in Readfield, which gave its name to the circuit, and on the 22d in Monmouth, where the first class in Maine was organized, but not until November, 1794. The membership in New England at the beginning of this conference year was 1,409 and at the

chiefly drawn from the diary, letters, manuscripts, documents, and original tracts of the Rev. Ezekiel Cooper." It was compiled by George A. Phoebus, D. D., and published by the Book Concern in 1887. It contains two important letters from Lee, one from "Standford, N. England," Aug. 11, 1789, in which he says: "I have a pretty little two-weeks' circuit to myself, about 130 miles in circumference. I think the time is come to favor New England, and if I had acceptable preachers with me, I believe we should soon cover these States. I have some thought of writing to Brother Asbury to send you; if you are desired to come I hope you won't object." The other letter is from Boston, March 4, 1792, in which he says: "Lynn is a great place for Methodists, and the work of the Lord revives among the people. I wish it could be so that you could come and stay one year in Boston. We could do pretty well here if we had a preacher to stay constantly in town." Mr. Cooper came to Boston and Lynn, early in February, 1793, and did not find things at all to his mind as regards Lee's discipline, or lack of it. Many matters are touched on very racily in the Cooper diary, which we have not space for here.

close 1,734, small gains when compared with later progress, but large for those days of struggle, and especially in view of the fact that the Methodist church at large declined this year more than two thousand.

The Conference of 1794, like that of the previous year, was held in two sections; one at Lynn, July 25th, and the other at Wilbraham, September 24th. Bishop Asbury presided at both, feeble with disease and wearied with unremitting labors, but strong in spirit. Preaching on the way at Boston in an upper room in the house of Mr. John Ruddock, corner of Harris and Ann, now North, street, he laments the noise made outside by sailors and boys, but says his noise was the loudest and that "we shall yet have a work in Boston." The Wilbraham Conference was held in the chapel, 40 by 34 feet, which the people had, with great exertion and amid determined hostility, just erected. It was a memorable time, given largely to preaching by Asbury, Lee, Roberts and others. Four young men were ordained, and the deepest interest was aroused. The services on Sunday continued for seven and a half hours. Thirty preachers received appointments at these two Conferences, nearly all on the two Districts headed by Lee and Roberts.

It was during this year that the little band of Boston Methodists addressed themselves in earnest to building a much-needed house of worship. Lee bestirred himself in their behalf and raised for them in the South about $520. Encouraged by this to proceed, although they were but forty-two in number all told and all poor, they purchased, September 5th, 1795, a lot of land in "Ingraham's Yard," (at 22 cents a square foot) afterwards for some time called Methodist Alley, but now known as Hanover Avenue. This was then a very respectable locality. Dr. Eliot's new brick church was

only 200 feet distant, while Ann street and others adjacent, was inhabited by people of considerable social rank. Lee laid the cornerstone of the structure, which was 46 by 36 feet, and George Pickering dedicated it amidst the thanksgivings and grateful tears of the little flock, May 15th, 1796. It was a small, plain building, unfinished within, a sanded floor, seats of rough boards without backs serving as pews. But it was much for them. That they could do even this was largely owing to the efficient help of Col. Amos Binney, who joined them in March, 1794, and was for a long time the leading layman of Boston, a man of most generous spirit and extraordinary business abilities, subsequently Collector of the Port. We shall speak of him again, more than once.

Only two other Conferences were held during the period we are now traversing, and they need not long detain us. Both were in Connecticut, one at New London, July 15th, 1795, and the other at Thompson, September 19th, 1796. In neither place had they a chapel, but were well accommodated in private houses. Nineteen were present at the first, which continued from Wednesday till Sunday; and thirty at the second, some of them being from the Province of Maine, 300 miles distant. The work was expanding slowly on all sides, new circuits were being formed and considerable numbers converted. In July, 1795, there were nearly 2,300 members and some half dozen chapels. By the end of the Conference year, which began in September, 1796, the return of members was 3,000, an increase amounting to one-fourth of the gains of the whole church that year, and that not counting Vermont, from which there was no report. In Connecticut there were 1,201, in Massachusetts 913, in Maine 616, in Rhode Island 177, and in New Hampshire 92. Scarcely a great multitude as yet,

but as Stevens well remarks: "It was not by numerical exhibits alone that they measured their success; hundreds who never united in their humble communion were recovered unto God by their instrumentality, and became, in other denominations, the first agents of that resuscitation of vital piety which has since transformed the aspect of the New England church. More thorough views of experimental religion were disseminated through the length and breadth of the Eastern States, and, chiefly, the foundations were laid for a mighty agency in the future, the results of which our grateful eyes have beheld in part, and our children's children will behold, we trust, on a still sublimer scale."

Among those who came into the ranks for the first time, and who had before them a long career of eminent usefulness, were John Brodhead and Timothy Merritt. The former was born in Pennsylvania, in 1770, and entered the itinerant service in 1794. He spent forty-four years in the ministry (dying in 1838), all but two of them in the New England States, in all of which he labored with great success. He was Presiding Elder of several Districts (New London, New Hampshire, Boston), served during four years as a representative in Congress, and could have been Governor of New Hampshire had he given his consent. While in civil office in the State Legislature and elsewhere, he retained unabated the fervency of his spiritual zeal. At Washington he maintained at his lodgings a weekly prayer-meeting, which was attended by his fellow legislators; and on Sabbaths he preached more or less in all the neighboring Methodist churches. He was a courteous, Christian gentleman, with an imposing presence and an eloquent tongue, universally popular, everywhere most highly respected. Timothy Merritt was born in Connecticut,

1775, and led into the pulpit by Enoch Mudge soon after his conversion. Christian Perfection was his favorite theme, and he was a living exemplification of that Wesleyan doctrine. He was a well read man and a good writer, one of the editors of *Zion's Herald,* for four years assistant editor of the *Christian Advocate,* and author of various good books; an accomplished debater, an eloquent preacher, a most useful minister. His favorite topics were those which pertain to experimental and practical piety. He was most lovable and amiable. He died at Lynn in 1845.

Here, then, we pause for a brief review of this first period whose extreme dates are 1736 and 1796, but whose main activities are confined to eight years. In that time seventy-two names appear on the list of appointments for the New England circuits, but only thirty-three of these are found at the close. Of the rest a few had withdrawn, a few died, many had located, many had gone to other parts of the country whence, in fact, they had nearly all come. The itinerant work was so severe that most were able to endure it only a short time. Nearly half of those whose deaths are recorded between 1773 and 1845 fell before they were thirty years old, and more than half spent less than twelve years in the service, most of them much less. The hardships were great, the perils numerous, the labors very wearing. The earliest ministers of New England, of whom we have had space to give particulars in only a few cases, were, as a rule, remarkable men of unusual energy, sagacity and piety, carefully selected by Asbury, than whom no better judge of men existed. While not learned in the schools they were educated by the external circumstances around them which turned them into heroes. They were men of extraordinary devotion, intense con-

victions, apostolic faith and spirit. They had a great gospel to preach—a free, a full and a present salvation —they had the unrivaled evangelical lyrics of Charles Wesley to sing; they were running over with enthusiasm, their souls on fire for God, fluent of speech, quick at repartee, strong in argument, ready to do, and, if need be, die, to redeem lost men. They carried with them an atmosphere of deep and permanent religious exhilaration; the public worship they conducted was electric with spiritual life and love. So it is not surprising that they succeeded. In spite of the low state of religion into which most of the communities had fallen, in spite of the closely articulated parochial system which everywhere resisted and resented their inroads, in spite of the proud Puritan theologians who looked with contempt and horror upon their "damnable doctrines," in spite of the disdain with which the old families held themselves aloof in their much-prized, well-endowed respectability, these humble men of God, filled with burning zeal and invincible determination, secured a hearing, established churches, raised up helpers and exerted an influence out of all proportion to their numbers or earthly resources, for the truth was with them and the Lord of truth himself was in their hearts. In the whole country at this time there were about 60,000 Methodist members and 300 preachers. New England Methodism had one-twentieth of the members and one-tenth of the preachers. It was fairly well equipped for conquest. The preliminary struggles were largely over. We shall now have the pleasure of watching its further development.

CHAPTER TWO

THE ORIGINAL NEW ENGLAND CONFERENCE
1796—1824.

We have given in the first chapter an account of certain Conferences, which were sessions of the undivided Methodist itinerancy, or the one Continental Conference, held for the convenience of the preachers in various localities. Not far from 130 of these District Conferences had convened previous to the General Conference at Baltimore, October 20th, 1796. At that time the manifold objections to the system thus far pursued —such as lack of wisdom and dignity in so small gatherings, and the difficulty of transferring preachers from one District to another—were distinctly noted; and it was accordingly decided that the whole territory of the church could now be suitably divided into six parts, one yearly Conference to be held in each part. The names assigned were: New England, Philadelphia, Baltimore, Virginia, South Carolina and Western. To the New England Conference were committed "the affairs of our church in New England, and in that part of the State of New York which lies on the east side of Hudson's River." This remained the boundary from 1796 to 1800. At the beginning of this period there were two Districts and thirty circuits—the Eastern under Jesse Lee, with fourteen; the Western under Freeborn Garrettson, with sixteen. At the end of the period there were six Districts and forty-eight circuits, apportioned

Plate III PRIMITIVE CHAPELS

somewhat as follows: New York and Western Connecticut; Western Massachusetts and Vermont; Eastern Massachusetts and Rhode Island; Eastern Connecticut; Maine; Upper Canada.

At the General Conference in Baltimore, October 20, 1800, there was a marked change in boundaries, the New York Conference being separated from the New England.* It took away all Connecticut, all Vermont, nearly all New Hampshire (all west of the Merrimac), and most of Massachusetts, everything west of Worcester, besides the missions in Upper and Lower Canada. It had five Districts—New York, New London, Pittsfield, Vermont and Canada, with twenty circuits. The New England Conference (called also, occasionally, in early times the Eastern) had but two Districts, one which occupied the Province of Maine, where there were eight circuits, and one which included Eastern Massachusetts and Rhode Island, where there were twelve circuits. The most westerly of the twelve was Needham, of whose extent we have spoken. The Conference New York, in name, was chiefly a New England Conference territorially, for twenty-six of its thirty-one appointments were either wholly or partly within the Eastern States. Of the sixty-one preachers who received appointments from it in 1802, only eighteen were sent to places which

* Dr. James Porter, in his "History of Methodism" (page 318), strangely says: "The General Conference of 1800 fixed the boundaries of seven annual Conferences, including the New England, which it created out of territory before covered by the New York Conference." Which is just contrary to the fact. However, in this he did but follow Abel Stevens, who says, in his Memorials of Methodism (II. 9): "1800 is the date of the organization of the New England Conference by its separation from that of New York." Neither Stevens nor Porter, it would seem, could have seen the General Conference Journal for 1796.

bore New York designations. This was an anomalous and unnatural condition of things which, evidently, could not last. It was radically altered by the General Conference of 1804, when New England was given back the large New London and Vermont Districts, including about twenty circuits, the Albany District being taken from Philadelphia and assigned to New York by way of compensation.

For the next twenty years (1804-24) the boundaries remain substantially unaltered. The New England Conference included Maine, New Hampshire and Rhode Island complete, with that part of Vermont east of the Green Mountains, and those parts of Massachusetts and Connecticut east of the river. At the beginning of the period there were five Districts—Boston, New London, Vermont, New Hampshire and Maine. In 1806 Maine was parted into two Districts, Portland and Kennebec, and in 1820 the Penobscot District appears, making seven in all. In 1820 the bishops were authorized "by and with the advice and consent of the New England Conference to form a new Conference in the eastern part, between this and the next General Conference if they shall judge it to be expedient." But it was not considered expedient to make this change until 1824.

With the field of operations during this period now clearly in mind we can proceed to inquire what was accomplished in it, and by what instrumentalities or methods was success achieved. It may be said, in general, that the same means which God had so wonderfully blessed thus far were continued, with steadily increasing prosperity. Some of the old workers for a while remained, but there were constant changes, and new names continually appear whose acquaintance we shall be glad to make. Jesse Lee has in the main done

his part for New England, and we shall not see him much more. In the Minutes of 1797, 1798, 1799, he is put down as "traveling with Bishop Asbury," which took him, of course, all over the country. In 1800 he is assigned to New York City, and afterwards passes southward whence he came, being in 1801-03 Presiding Elder of the Norfolk District of the Virginia Conference. Asbury was present at nearly every session of the New England Conference until his death in 1816. But the first one, which met at Wilbraham, September 19, 1797, he was unable to reach, though he made heroic efforts to do so. Illness detained him at New Rochelle, and he sent word to Lee to preside. These two great men, the one a bishop and the other coming within one vote of the office in 1800 (failing mainly because of his outspoken, independent opinions and his fidelity to his convictions), traversed New England diligently in all its parts, going to and from the Conferences during the next three years, proclaiming the word with power, encouraging the preachers in their privations and toils, strengthening the feeble churches, inspiriting them to erect chapels and extend their efforts into adjacent neighborhoods.*

* As the General Conference met in Baltimore, October 20, 1796, less than a month after the adjournment of the New England preachers at Thompson, Connecticut, it would seem proper to count as original or charter members of our Conference those who took appointments from Asbury at Thompson, September 21, of that year, and in October were constituted the first regularly named New England Conference. There were forty-nine in the two districts, sixteen in Lee's and thirty-three in Garrettson's. It were easy to give their names from the Minutes, but an inspection of the list shows that only a very few—Pickering, Mudge, Merritt, Brodhead, Taylor and Williston—became permanently identified with the New England work or come afterwards into our history. Not one of the four who were with Lee in 1792—Menzies Rainer, Jeremiah Cosden, John Allen and Lemuel Smith—are appointed in New England for 1796.

The only other bishop of the earliest years, Thomas Coke, LL.D., appeared but once in our territory, and this for so short a time that he hardly comes into our narrative. On his final visit to America, the ninth, at the close of the Baltimore General Conference in 1804, he made his first and last visit to this section. Coming to New York he took passage on a sailing packet to Newport, and thence made his way, through Bristol and Providence, as far north as Marblehead. At Bristol he preached in St. Michael's Episcopal church. At Providence he stayed a week, probably to see the Rev. James Wilson, whom he knew well in the old country, and who was now pastor of the Broad Street Congregational church. He preached first in the Town House on College Hill, where the Methodist preachers usually held forth, declining all invitations elsewhere till he had first done his duty there. On Sunday he preached in Mr. Wilson's church morning and evening. At Boston, Lynn and Marblehead, he preached three able sermons. Daniel Webb, then stationed at the last named place, heard them all and spoke of them in the very highest terms, remembering the texts as long as he lived. The Bishop hoped to come again in three years, and spend much time in Boston, with which he seems to have been greatly pleased, but Providence did not so ordain. In a few days he left New England and America, never more to return.

Two sessions of the Conference were held in 1798, for the better accommodation of the widely dispersed preachers, one at Readfield, Maine, August 2d, and the other at Granville, Massachusetts, September 19th. At the former place there was a new unfinished chapel, the first erected in Maine, and over a thousand people tried to crowd into it, so great was the interest aroused.

Granville, on the border of Connecticut, southwest of Westfield, was one of the plantings of the Litchfield circuit, which came up near it on the south, and for several years rivaled or exceeded in fame and numbers the societies in Lynn and Boston. It first appears in the Minutes of 1793 and included several of the mountain towns. In 1800 it reported 300 members, and in 1810 352, while Lynn had but 245 and Boston 306. The Circuit Steward's book for Granville from 1795 to 1822 lies before us, bearing on its first page a preface by Enoch Mudge, dated West Springfield, June 20, 1795. In it he says: "To record the baptisms, marriages and different collections contributed in the several classes of Granville Circuit, in order to give a just account of all these things. For all things pertaining unto godliness ought to be kept decently and in order. For where people are economical there harmony subsists in matters of religion; it creates peace, and opens the door for happiness through Jesus Christ. May this be the end of the Methodists; which is the prayer and desire of a well-wisher to Methodism." The accounts are kept for the first two years in pounds, shillings, pence and farthings, after that in dollars, cents and mills, all possible figures being brought into play to give the number of mills collected and paid. Enoch Mudge and Joshua Taylor were paid, each, in 1795, four pounds, ten shillings, seven and three-quarters pence; and George Roberts, the Elder, was paid twelve shillings. This circuit covered about all of Western Massachusetts. To give some idea of its size we transcribe the following fifty names of the classes which appear on the book at various times, Agawam, Ashfield, Barnes, Barrington, Becket, Bethlehem, Beach Plains, Barkhamstead Hollow, Blandford, Brush Hill, Buckland, Case's Farm, Center Hill, Chester, Cole

Brook, Conway, Dalton, Feeding Hills, Granby, Granville, Hartland Hollow, Hartland Mountain, Hoop Pole, Hope Brook, Lee, Lenox, Middlefield, Montgomery, Horse Hill, Meadow Plain, Milses, New State, Northampton, Otis, Pittsfield, Pillason's, Russell, Suffield, Southfield, Southwick, Stockbridge, Tyringham, Tatham, Turkey Hills, Westfield, Windsor, Washington, Worthington, Winterbury. This is not a complete list, and at several places there were two classes. Changes in the population and the organization of many independent churches on its territory caused its decline as a circuit.

At this Granville Conference there was the largest assemblage of Methodist preachers which had been convened in New England, about fifty being present. Ten new ones were received; among them Epaphras Kibby and Daniel Webb. The former lived to the great age of eighty-seven, spending in the ministry sixty-six most fruitful years marked by extensive revivals, brave endurance of hardships, and glorious victories for Christ; when stationed in Methodist Alley he preached at one time thirteen sermons from the text, Acts 28:22, "The sect everywhere spoken against," and multitudes came from all over the city to hear. The latter died in 1867, aged eighty-nine, having spent sixty-nine years in the ministry, sixty-five of them without a single interruption. He went four times to General Conference, the last time in 1852, when he was in his seventy-fifth year; he was Presiding Elder of the New Bedford District, and for a short time publisher of *Zion's Herald*. There also entered this year two remarkable and very eccentric men, Billy Hibbard (Billy was his entire Christian name) and Lorenzo Dow. This was the third time that Dow had applied, for the brethren, though they admired his zeal and diligence, his ability and success in making

converts, were rightfully afraid of his aberrations. He was a right-hearted, wrong-headed man, almost a lunatic at times. After laboring two years with much fruit he believed himself called of God to preach in Ireland, whither he repaired. But he turned up again in 1801, traveled one more circuit, and then set out on that wandering career which took him into every corner of the nation. Hibbard's work was mostly in New York State, although he spent one year at Granville; he died in 1846.

At the Conference in 1799 appears the great name of Joshua Soule (or Soul). Although only eighteen years of age (born in Maine, August 1, 1781), he had already traveled one year under the Elder, and had given promise of his coming fame. He was appointed to Portland with Timothy Merritt. At the Lynn Conference of 1800 he was continued on trial, and the Secretary, with the characteristic frankness of the period, makes the following minute on his case: "A man of great talents so-called, he being absent, was examined, and though Brother Taylor, who spoke concerning him, thought him in great danger of high-mindedness, yet he, with others, judged that if Brother Soule continued humble and faithful, he would become a useful minister in our church and connection." He was in the Conference seventeen years until 1816, when being elected Book Agent at New York he was transferred there, eight years before being chosen Bishop for the second and final time. While in our Conference he was stationed at Sandwich, Needham, Nantucket and Lynn in Massachusetts, and at Portland and Union River in Maine. The other eleven years he was Presiding Elder of and in Maine. In 1808, 1812 and 1816 he was chosen to the General Conference and made himself very strongly felt

in that important body. He became, indeed, in 1808, when only 27, the "Father of the Constitution" under which the Methodist Episcopal Church has lived and prospered, with some changes, ever since.

It came about in this way. There had been for some time no little dissatisfaction with the fact that, all fully ordained ministers being equally entitled to a seat in the General Conference, the central Conferences, Philadelphia and Baltimore, in whose territory the body met, were sure to have a majority and control legislation. In 1804 they had 70 out of 111, New York and New England having but 16. In 1808 they had 63 out of 129, besides 18 from Virginia, New York and New England having together only 26. Hence the movement to have a delegated body justly gathered force. It came to a head in 1808 by the presentation of a memorial from the New York and New England Conferences, the chief sufferers, proposing that a representative or delegated Conference be formed. This being defeated by the votes of the two central Conferences, who would be stripped of their power by the arrangement, intense feeling was naturally aroused at such selfishness, and six of the seven New England delegates, besides two from the West, prepared to go home, stating that they considered their presence wholly useless. But Hedding, who saw that a crisis had, indeed, arrived, and that if these men departed no further General Conferences were likely to be held, plead with them to stay in the city another day at least, which they did. Bishops Asbury and McKendree exerted themselves to make peace, and, as the result of private interviews, a sufficient number of the Philadelphia and Baltimore Conferences agreed to vote for the plan if the brethren would come back. So a more peaceful situation ensued, and the constitution came into being. The sub-

committee who had been charged with constructing it were Ezekiel Cooper of New York, Joshua Soule, and Philip Bruce of Virginia. But it was the paper drawn up by Soule that was approved and adopted, with slight modifications, by the Conference. Thus there came that introduction of representative government, well called "the most vital change in American Methodism next to the organization of the church in 1784." A great evil was remedied. In 1812 Baltimore and Philadelphia had but twenty-nine out of ninety members, and in a few quadrenniums they had less delegates than New York and New England. Soule was chosen Bishop in 1820, but, deeming the action of the Conference in proposing to make the Presiding Eldership elective unconstitutional, he declined to accept the election, and persisted in his refusal despite all persuasions, until at the next Conference this action was rescinded and he, being again triumphantly elected, was inducted into office. It has been fittingly remarked that "he demonstrated himself to be the most dominating personality, except Asbury, in American Methodism." At the division of the church in 1844 on the slavery question, Bishop Soule went with the South and became the senior Bishop of the new organization, remaining such till his death at Nashville, March 6, 1867. For intellect, energy and will he had few equals; he was an able administrator, a strong and, occasionally, an overwhelming preacher.

Only a little later than Soule we meet his distinguished colleague in usefulness and in episcopal honors (elected the same year, 1824, by 66 votes, Soule having 65) Elijah Hedding. He was a New Englander in every respect, except that for a very few of his earliest years he lived in New York State, where he was born, June 7, 1780, and then, being in Vermont (where he was

converted in 1798) which happened then to belong to the New York Conference, he joined that body in 1801, and was a member there for three years. His labors, however, were wholly in Vermont and New Hampshire, and so when these Districts passed to the New England Conference in 1804, he, stationed then at Hanover, passed with them, and continued in this jurisdiction till his election to the episcopacy, belonging to our Conference twenty years, and then living in Lynn from 1824 till 1837. He was Presiding Elder on four Districts—New Hampshire, New London, Portland and Boston—besides being stationed at Boston and Lynn. From 1808 to 1824 he was a delegate to every General Conference, receiving always nearly every vote, and was always eminent in influence and power in that body. In fact, during these years the New England Conference delegates were surpassed by none, and were a very large factor, indeed, in the councils of the denomination. So much so that Bishop Simpson, in his "A Hundred Years of Methodism," speaking of the "few men of creative minds who in the period from 1816 to 1820 became leaders in their respective spheres and gave breadth and energy to connectional movements," and mentioning six such—Joshua Soule, Nathan Bangs, John Emory, Elijah Hedding, Wilbur Fisk and Martin Ruter—names four members of our Conference. What these four men accomplished for the church, were it drawn out in detail, would make a very large chapter. They are but a small fraction of the great men which this Conference has supplied. Hedding as a Bishop stood among the few best, filling the office with unsurpassed ability, for twenty-eight years, till his death in 1852. It has been said that "for clear and strong intellect, broad and commanding influence, administrative ability and deep

devotion, combined with amiability and gentleness, Bishop Hedding has had few equals and possibly no superiors in the church." Dr. Abel Stevens has this summary of his excellencies: "His manners were marked by perfect simplicity and ease. In the pulpit he was always perspicuous, lucid and instructive. He was distinguished for his accuracy in the doctrines and discipline of Methodism, the exact discrimination of his judgment, the extraordinary tenacity of his memory, the permanence of his friendships, and his invariable prudence." On his tombstone he is called "a man of unaffected simplicity and dignity of manners, of deep and consistent piety, of sound and discriminating judgment; a well-read theologian, an able divine, a pattern of Christian propriety and integrity, and a model Bishop."

The New England Conference for 1799 was held in New York City, which strikes us in these days as rather peculiar, but as, with the boundaries then prevailing the New York preachers had gone to Wilbraham and Granville the two previous years, it was doubtless no more than fair to favor that part of the territory in its turn. The numbers in the society reported at this Conference for that part of New York State within its boundaries were 3,289 (New York City having 818), for Connecticut 1,497, Massachusetts 1,409, Maine 1,117, Vermont 603, Rhode Island 196, New Hampshire 131, or a total of 8,242. In Massachusetts Pittsfield had the largest membership, 421, Granville coming next with 319; Boston had but 74, of whom 11 were colored, and Lynn 97. In Maine, Readfield circuit had 300, Portland 222, Penobscot 207, and Kennebec 196. In Connecticut there were six circuits—Litchfield, Middletown, New London, Pomfret, Redding and Tolland.

Of the next twenty-five Conferences, completing our

present section, five were in Lynn, two in Boston, one in Nantucket, and the other seventeen were scattered all through the other States. The Conference records which have been preserved begin with the session at Lynn in 1800. There had been, it seems, no regular minutes kept in New England before, and the Secretaries are unknown. The General Conference of 1800 especially prescribed, on the motion of "Mr. Asbury," "that records be kept of the proceedings of the Annual Conferences by a Secretary and a copy of the said record be sent to the General Conference." The first two of these little record books, covering the first twenty-two Conferences, contain about ten cents worth of extremely coarse paper, but the contents are much more precious than their weight in gold. Nine small pages are devoted to the doings of the first of these Lynn Conferences, and eight to those of the second, in 1801. Twenty-four were present at the first, including two Bishops, and seventeen at the second, which is signed by "R. Williston, Scribe, for and in behalf of the Conference." Two items occupy nearly all the space of the early minutes; one is the examination of character, and the other is the adjustment of the receipts. The marked thing about the former is the perfectly free, frank, fraternal comment and criticism offered on the young men as they severally come up for admission on trial or in full connection; and a very similar sort of remark was indulged in by the members regarding each other when the passage of character was in question. As the sessions were private, held with closed doors, there was not the restraint felt which has come from the presence of the public in more modern times. It is evident also that there was, as a rule, a scarcity of men as compared with the ever-growing demands of the work, and hence almost any one that

seemed willing or showed any promise, was given a chance to prove what he could do; but the testing was pretty thorough before admission to full membership was granted. Discontinuances or expulsions for immorality were quite frequent, and divergences in points of doctrine not seldom appear. The characterization of the candidates in the quaint, terse language of long ago is likely to awaken smiles now, but it was made in deepest earnest then. Our fathers had a refreshing simplicity and directness of speech, which might, perhaps, with profit be oftener imitated today.

We have already mentioned the summing up in the case of Joshua Soule. Here are a few others from the 1800 session. Daniel Ricker was rejected, "he being obligated by his promise to marry a certain person at some future though uncertain period, and it being uncertain how long, should his life be protracted, he would continue in the traveling order. It was argued that should he be received and travel but a short time, he then desisting would wound the cause." Stephen Hull, at this same Conference, withdrew by letter, in which he says that "he does not withdraw from having fellowship with the Methodists, but from our connection and form of church government." Apparently some feeling was aroused, for the Secretary adds this suggestive prayer: "The good Lord have mercy on him." John Martin's application to enter the ranks in 1801 was "almost unanimously rejected, not on account of any immoralities, but on account of a family concern, together with some imprudences in his manner of proceeding. We suppose that he both wants gifts and a good report from them that are without." At this session Epaphras Kibby "having some temporal business and being debilitated, desired a dispensation, and re-

ceived it for the present year.'' This was quite often done in those years, a ''dispensation'' meaning exemption from the regular work of a charge. Timothy Merritt, in 1802, ''requested a location alleging for his principal reason that he thought himself deficient as a disciplinarian. His brethren believed it to be a temptation, and as they were unwilling to lose him from traveling, he consented to take an appointment again.''

In 1803 it was suggested as an objection to Joshua Taylor that ''he has not enemies enough, and Brother Pickering judged that he was not sufficiently austere in order to govern some that he had to deal with; which objection Brother Taylor said was well founded.'' Of Daniel Webb, ''Brother Pickering suggested that he loved home rather too well.'' But this criticism must be taken in the light of Pickering's own more than Roman rigidity as to infrequent visits to his family. During fifty years of married life he spent upon an average but about one-fifth of his time at home. If business called him to the town of his family residence, Waltham, at other times than those appropriated to his domestic visits, he returned to his post of labor without crossing the threshold of his home.

In 1805 there were a number of peculiar cases. W. G. was suspended for one year from performing the functions of a deacon for marrying a woman of fifteen without religion, the Conference considering this to be improper conduct. D. B. was objected to because he ''denied visions and spiritual influences by dreams,'' but he was finally admitted on his ''averring his firm belief of Scripture in these respects.'' Of another it was said that ''his conduct sometimes was like that of a man in delirium''; but he was received by a vote of 21 to 11.

Without indicating years or persons we append a

few specimens of the brief characterizations that appear constantly throughout these journals: "Useful, firm, perhaps obstinate, contentious, well meaning.—Pious, unimproved, impatient of reproof, unacceptable.—He leaned too much toward anabaptism.—Zealous, perhaps indiscreetly so.—Not acceptable, owing to his slowness of thought and ungracefulness of speech; imprudent in his conversation to young women; it was hoped, and rather concluded by all, that he was pious.—Small abilities, somewhat improving, a disciplinarian.—Not the most promising, but approved.—Stable amidst storms.—An excellent speaker, very forward.—Labors rather excessively.—Rather childish.—Full of oddities, somewhat useful and improved.—Rather favors needless ornaments.—Preaches too much about the millennium.—Hypochondriacal.—Pious, subject to trials.—Not profitable, singular, absent in mind.—An example of Christian simplicity.—Not the most refined, good abilities.—Sober, faithful, in some degree useful.—Gives some satisfaction as a preacher, but is faulty in neglecting his appointments.—Bright young man, well approved.—Solemn, moderate abilities.—Good character, good gifts, poor acquirements.—Not a methodical preacher.—Fails in utterance, sentimental, spotless character.—Slender constitution, close piety, good talents.—Commended in judgment, small in preaching.—Bright genius.—Very solemn.—Singular abilities.—Professes sanctification, small abilities.—Decent abilities, very pious.—Pious, spiritual.—Rather bashful.—Deficient in energy, very pious.—Very pious, not so ready as some to communicate.—Singular in his gestures, but improving.—Uniformly pious, useful.—Pleasing in his conversation, pious, prudent, not great.—Bold, harsh, tolerable gifts.—Deeply pious, promising talents, been improving about

one year.—An improving gift.—Not so well acquainted with science and theology as would be desired.—Said to be very corpulent, and is therefore disqualified for a traveling preacher.'' One was objected to because of his oddity and uncouthness of expression, in regard to which the Presiding Elder had labored with him and it was thought that he had reformed, so he was continued. There were a number of cases where the candidates were not clear as to the validity and propriety of infant baptism. One was refused orders on this account; but a committee labored with him, ''after which he stated that he had received light and conviction, in consequence of which he now believes in infant baptism and in future he intends to be a disciplinarian on this subject.'' Resolutions against re-baptizing were passed at various times.

The other matter of primary importance which took up much space is the report of the stewards, who were carefully appointed, sometimes by ballot, at the beginning of each session. A heart-breaking effort had to be made every year to procure for the preachers enough to keep soul and body together. How it was accomplished must ever remain a mystery, and a source of boundless admiration as the heroism displayed and the hardships endured come to be clearly seen. There was no salary, but an ''allowance'' which included what was called ''quarterage'' (it being supposed to be paid by the quarter) and also traveling expenses. The allowance was in the beginning $64 a year, but the General Conference of 1800 raised it to $80 and assigned an equal amount for the wife or widow of the preacher, as well as $16 for each child under seven and $24 for each one between seven and fourteen. In 1816 the allowance was raised to $100 per annum, and it was made the

duty of the stewards of the church to estimate the amount necessary to furnish fuel, rent and table expenses for the preachers. In the New England Conference Minutes as late as the fifties the total estimate is made up of quarterage (at the old rate), table expenses, rent, fuel and traveling expenses, and these five items are given separately for each charge. (This dividing up of the estimate for support was done away with by the General Conference of 1860.)

In the earlier Conferences of which we now write the receipts of each member were reported at the Conference, a certificate being brought from the circuit steward, and after deducting his quarterage, the surplus, if any, went toward making up, so far as possible, the deficit of his fellow laborers. Even private presents were at first required to be reported, but in 1800 these were exempted. It was voted in 1822: "If a preacher, after settling at the Conference should receive anything from his circuit or station that he left he shall account for it at the next Conference." These self-sacrificing men were as one family in those days of severe privations; what little they had they held very much in common, and they were ready to share with one another the pittances they received. We read in one of the early Minutes: "A subscription paper was passed for the assistance of the most deficient preachers." "Brother C. requested a location, but the Conference being unwilling to give him up, agreed to give him $80 extra quarterage by charity or other ways, and holy affection excited the preachers to contribute $44.75." Another collection taken in Conference in 1822 for destitute preachers amounted to $86.60. But in spite of their deep poverty they were not inclined to abate one jot of principle in the matter, or take funds that they felt

were wrongfully exacted. Witness this action in 1813, when things were at the worst with them, also repeated in 1816: "Resolved, that in future the preachers and ministers of the New England Conference will receive no money or other means of support, directly or indirectly, by taxation or legal assessment."

In 1801 the aggregate allowance or estimate of the twenty-two men (all but four of them single) was $2,206, but of this only $1,506 was received. The resources to meet this deficiency of $700 was $170, of which $110 came from the Chartered Fund and $25 came "as a compliment" from the Baltimore Conference. The next year the Baltimore Conference sent "as a present" by Bishop Asbury $185, and the New York Conference sent $20; so that the married preachers received $120 and the single brethren $62. In 1803 Baltimore forwarded $100 as a token of its continued sympathy with the noble men whom it had sent to evangelize New England. The whole reported receipts of the twenty-six preachers that year were $1,200, an average of but little more than $47, and the deficit was $1,287, toward which only $306 from all sources could be provided for division. Surely there was pecuniary sacrifice here rarely if ever paralleled in the records of any church. And it went right on. In 1813, when the war with England had gripped the land, destroying commerce and making prices very high ($16 a barrel was paid for flour), the aggregate deficiency was reported as $3,635, and the committee regarded it as their opinion "that this is not more than half the real insolvency, as no account has been made of the children and many preachers who were greatly deficient have made no claim." To meet this need there were available, what? $587.65, all told, so that the Stewards were able to give the married preach-

ers enough to make up their receipts to $70, instead of more than $200 which was their due, and the single preachers had in all $35. Yet these preachers voted that $200 of the money received from Baltimore be given to the Genesee Conference, just getting started, for which they also took up a special collection the year before. Baltimore, the generous, gave in 1806 and 1807 its Book Concern dividend of $300 wholly to the New England Conference, besides a private contribution of $44.50. In 1814 the total deficiencies of thirty-six men who had received $1,359, were $2,766, to meet which $438 were available, so that the married preachers' receipts were raised to $62.18, and single men's to $31.09. One man had only received $1.50 on his circuit, so he was given $29.59. But why continue the distressing story? Except that it is well for us to remember at what cost our liberties and privileges have been purchased. No doubt the severe times during the war which struck this section so very heavily account in part for this record of 1813 and 1814, but it was bad enough in the usual years to arouse our sympathy and admiration. In 1821 the deficiency was $11,062, out of an estimate of $16,487, and there were only $863.28 to meet it. In 1822 the deficiency was $9,035.15; in 1823 it was $17,459 out of an estimate of $35,552.57; in 1825 it was $14,517.27. These figures and others of the period conclusively show that out of the small allowance estimated for support (far too little at the best) the amount collected was anywhere from 30 to 70 per cent, a state of things well calculated to try men's souls to the utmost and send them into location as soon as they had families to support.

Although great numbers of men had to drop out others filled up the ranks and the march was ever onward. In 1800 there was a gain of more than 1,100, one-

seventh of the increase of the whole denomination in the United States and Canada; this in spite of the fact that the majority, it is thought, of the converts of Methodism in New England entered other communions; a large proportion did, at least. Within the first decade three and a half Presiding Elder's Districts were established, thirty circuits formed, forty-one ministers were on their rounds, while ninety-five preachers in all had taken part in this Methodistic invasion of the Eastern States. Converts had been made at the rate of 500 a year. In twelve years from the start it had gained nearly 7,000 members, besides spreading its doctrines everywhere throughout the Eastern States, building many chapels, and getting into good shape for permanent advance. In another year the Methodists of the Eastern States were nearly one-tenth of the whole church. In 1810 the entire membership of the New England Conference was 11,220, and the total number in the New England States (including those in the New York Conference) amounted to 17,592, almost exactly one-tenth of the membership in the United States. In 1820 the membership in the New England Conference was 17,739, a gain in ten years of 6,519 or 58 per cent. The New York Conference gained 5,000 or 27 per cent, and the total Methodists in New England were probably 25,000. In 1824, the close of the period we are treating, this Conference numbered 21,625, a gain of 3,886 in the quadrennium, or 22 per cent, while the New York Conference had 27,195, a gain of 3,739.

Surely a good work was nobly done and genuine progress royally made. Let us look at a few more of the splendid men by whose efforts all this was accomplished. Our space restricts us to a very few of the more prominent, but it should be distinctly understood that those

not noted here were equally zealous, faithful and deserving. Lee must be mentioned once more, for, after going south in 1800 as we have seen, and filling high places there, he returned again for a farewell visit to New England in 1808, and made a triumphant progress through the land, being everywhere received with great enthusiasm and everywhere able to rejoice at large manifest advance. At Newport he saw with astonishment and displeasure for the first time a Methodist meeting-house with a steeple and a bell. At Lynn he met his old friends with exceeding delight, and there was much weeping as they separated to see each other no more on earth. He passed through all the States (except Vermont) in about three months, preaching forty-two sermons during his forty-three days in Maine, and by September 30th had reached Garrettson's "Traveller's Rest" at Rhinebeck on the Hudson. Thus ended his personal connection with New England Methodism. He survived his visit about eight years, was chaplain to Congress from 1809 to 1814, having seven elections in all to the Senate and the House, wrote three books, and had a very happy, triumphant death at the age of fifty-eight years and six months. He lies in Mt. Olivet Cemetery, Baltimore, where there are so many acres of precious Methodist dust, and where the Methodists of New England have raised to him a handsome monument. His deeds speak so strongly for him that we might well be excused from penning any elaborate eulogy. He was not without faults, but his executive energy, his imperturbable persistence, his unfailing good humor, his deep devotion, his tender sensibilities, his powerful eloquence, mark him as an extraordinary man.

Asbury, who also died in 1816, did much for New England in his repeated visits, but he never felt alto-

gether at home in its, to him, strange and chilling atmosphere. Nevertheless, though grieved over the encroachments of pews and steeples and musical instruments which he deemed unmethodistic, he had a firm faith that a glorious work of God would be wrought in these States. "Surely," he writes, "we shall rise in New England in the next generation." Similarly, Garrettson, who died in 1827, and whose mighty labors for God on the western borders of this section had given him a great interest in it, said: "I should not be surprised if New England should become the richest soil in the Union for Methodism." In some respects his prophecy has been fulfilled.

One of the many eminent men who helped fulfil it, springing from this soil and blessing the whole nation, was Martin Ruter, born in Sutton, Massachusetts, April, 1785. Being drafted into the work in Vermont he joined the New York Conference in 1801, at the age of sixteen. He labored, for these years, entirely in New England, except that he volunteered as a missionary to Montreal in 1804. In 1805 he comes into the New England Conference, after a while takes charge of the young Methodist Academy at New Market, then is made Agent of the Western Book Concern, 1820-1828, after which he does great things as President of Augusta College, Kentucky, and Allegheny College, Pennsylvania, which he had been chiefly instrumental in founding. He passed triumphantly to heaven, in 1838, from Texas, where he labored most heroically as a missionary. The only person ever received into an American Conference at a younger age than Ruter was George Gary, who was admitted to the New England Conference in 1809 when he was fifteen and a half, and who, like Ruter, amply vindicated, by a devout and useful life of no little emi-

nence, the propriety of the unusual step made necessary by the peculiar circumstances of the times.

There are some half a score other ministers of large usefulness and prominence who entered the work during this period, whose names will appear at intervals on our pages and who should have at least brief mention here if our history is to be in any sense even tolerably complete. Wilbur Fisk, who first appears in 1818, may almost be said to mark a new epoch in our annals. He was the first preacher of this section, or perhaps in American Methodism, who had the advantage of a collegiate education, having graduated with honor at Brown in 1815. He was a man of intrinsic greatness, of the highest style of Christian character, of rare pulpit eloquence, full of grace, dignity and power, the idol of the whole Church, South as well as North. His birth was in Brattleboro, Vermont, 1792. He was the first Principal of the Wesleyan Academy at Wilbraham, and the first President of the Wesleyan University at Middletown, was elected bishop of the Canada Conference in 1828, but declined, was elected Bishop of the Methodist Episcopal Church in 1836, but declined, feeling in each case that his calling was educational rather than administrative. After a life that was saintly in the extreme he passed to the church triumphant, February 22, 1839.

Edward T. Taylor, the sailor preacher, a genius of the rarest quality, illustrious for wit, imagination, oratory, for high gifts of intellect no less than those of the heart, received marvelous tributes of admiration from such divers and unexpected sources as Horace Mann, William Ellery Channing, Ralph Waldo Emerson, Charles Dickens and Harriet Martineau. His name appears in the Minutes for the first time in 1819, when he was ap-

pointed to Scituate circuit. He was born in Richmond, Virginia, in 1793, and lived on the earth till 1871. His main work was at the Mariner's Bethel in North Square, where for over forty years he ministered to the seamen in a way that has never been equaled.

Joseph A. Merrill was born in Newbury, Massachusetts, 1785, received by the New England Conference into the traveling connection in 1807, and served for sixteen years as Presiding Elder on the Vermont, New London, Providence and Springfield Districts. With great abilities and rare sagacity in ecclesiastical affairs he was a chief factor in the important events of the Conference for forty years, and fell asleep in Jesus at Wilbraham, Sunday morning, July 22, 1849.

A man of much the same sort was Lewis Bates, born in Cohasset, Massachusetts, in 1780, uniting with the church in 1801, joining Conference in 1804, and, after a very effective ministry attended with many converts, passing away in 1865. Father H. C. Dunham speaks of him as "in early life a son of thunder, later on a son of consolation. In protracted meetings I have heard him preach with pathos and great force, and exhort with overwhelming power, tears coursing down his cheeks and a voice choked with emotion, pleading with precious sinners."

Joel Steele was born in Tolland, Connecticut, 1782, entered the itinerancy in 1806, and labored, with many revivals attending his ministry, till 1846. He was the father of George M. Steele. Solomon Sias joined the same year at the age of twenty-five, a New Hampshire boy. His first year's labor as Presiding Elder of the New Hampshire District in 1811, netted him $1.04 above his traveling expenses, the next year yielded $5.33, the third $18.24. He scored a magnificent success as pub-

lisher of *Zion's Herald,* from October 1, 1824, to October 1, 1827, making a net profit for the paper in that time of $8,018.94, and leaving to his successor a subscription list of 6,000. He died in 1853, a member of the Vermont Conference.

John Lindsay was born in Lynn, July 18, 1788, and admitted on trial to the Conference in 1809, the record being "very acceptable." He continued to be thus through a long life, filling appointments during his first nine years in the ministry in every one of the New England States, serving as Presiding Elder on the Vermont, Lynn and Boston Districts, laboring also in the New York and Troy Conferences, and dying at Schenectady in 1846, greatly lamented by all who knew him.

Charles Virgin, born in Hopkinton, New Hampshire, and converted when twelve years old, joined Conference in 1807, at the age of twenty. He was Presiding Elder on the Kennebec and Boston Districts, member of the General Conference in 1816 and 1836, and was transferred above from Wilbraham in 1853. Uprightness and decision marked his character; he was faithful in the discharge of every duty, much given to prayer; his final hours were those of unusual triumph.

Daniel Dorchester, born at Vernon, Connecticut, in 1790, entered the ministry in 1816; had charge of the Boston, Providence, New London and Springfield Districts, was an able defender of Methodism, as well as an extensive revivalist. Becoming superannuated in 1850 he soon after went West, was made librarian of the Public Library in Chicago, and died near that city, August 6, 1854.

Aaron D. Sargeant became a preacher in 1821, at Malden, where he lived from very early days, although born

in Acton, December 15, 1801. In 1822 he joined Conference, to which he belonged for nearly fifty-nine years, forty-seven of which were in the effective ranks. He never lost a Sabbath or a day by sickness. He was Presiding Elder for eight years, and Treasurer of the Board of Conference Trustees for nineteen. He died of apoplexy, 1881, greatly lamented.

Through the labors of these and the other equally good men associated with them, great things were done in this widely extended field which spread from the extremities of Cape Cod on the southeast to, and into, Canada on the northwest. It is interesting to note the gradual advance of Methodism as indicated by the appointments. Provincetown first comes into sight with thirty members in 1795, Sandwich with forty-seven in 1797; Martha's Vineyard with thirteen in 1798, Nantucket in 1799, Harwich in 1807. Methodism took pretty full possession of the Cape early in the century and has held it ever since. The part of the field which makes up the modern New England Conference did not in those early years yield the large fruit which was found in some of the other sections, such as Maine and Cape Cod. The Minutes of 1810 contain but five circuits in this modern territory—three on the Boston District—Lynn, Boston and Marblehead*—and two on the New London District—Needham and Ashburnham—with a total membership in the five of 1,192. The Steward's book of Ashburnham circuit in 1809 gives the following as the location of its classes: Winchester (New

* It is not easy for us to realize the amazing changes which 120 years have made in the populations of this country. By the census of 1790 the towns of Essex County ranked as follows: Salem, 7,921; Marblehead, 5,661; Gloucester, 5,317; Newburyport, 4,937; Ipswich, 4,562; Newbury, 3,972; Beverly, 3,290; Andover, 2,863; Danvers, 2,425; Haverhill, 2,408; Lynn,

Hampshire), Winchendon, Northfield, Orange, Rindge, Marlborough, Sullivan, Gilson, Keene, Westmoreland, Chesterfield; later Wendell and Princeton were added. In 1820 there had come to be nine circuits, Dorchester and Malden being added in 1818, and Charlestown and Springfield in 1819. The Boston District had in all nineteen circuits, but only six of them were within our present Conference boundary. The total membership of these nine circuits was 2,025, a gain of 833, or 170 per cent for the ten years. In 1824 the circuits had grown to thirteen, and the membership to 2,398; there being fully 30,000 at this time in all the New England States, and nearly 330,000 in the whole country. Of the new circuits Salem first appears in 1822, Cambridge and Wilbraham in 1823, the latter having been previously a part of the Tolland circuit.

A second church was built in Boston during the first decade of the century. In 1800 the first church on Methodist Alley was freed from debt, and not long after, by the expenditure of $500 was completed, five years from its dedication. It was severely plain, and not much of a house, judged by modern standards even when finished. The alley in which it was situated had no sidewalk. The ground floor of the building was two steps above the street, and the outside door opened directly into the aisles; on the right and left stairs led into the galleries, one of which was occupied by males and the other by females. A stove stood in front of the altar. Opposite the pulpit were the singers' seats. Here

2,291. Hence the prominence of Marblehead in the appointments of the early days. Boston had in 1790, 18,038 inhabitants; Worcester, 2,095; Springfield, 1,574; Massachusetts, 378,787; New York State, 340,120; Connecticut, 237,946; New Hampshire, 141,885; Vermont, 85,425; Maine, 96,540; Rhode Island, 68,825.

the society worshipped until the erection of the more spacious and pretentious edifice on Bennett street, in 1828, when the old church was occupied by the Boston Port Society until the completion of the Seamen's Bethel in North Square, after which it was used as a carpenter's shop until destroyed by fire.

Five years after the completion of the first church, the membership having grown to 257, the quarters had become too strait for the congregation, and the trustees, under the lead of Col. Amos Binney, were authorized to procure a lot and erect a second chapel in another part of the city. The lot on the corner of Park and Tremont streets was available and was considered, but, as a matter of economy, a place on "Broomfield's Lane" was bought for $8,000; $12,000 more was borrowed for building purposes, and the cornerstone was laid by Peter Jayne, April 15, 1806. In the foundations was placed a block of hewn stone from Plymouth Rock, which, alas, in the remodeling of 1848, when the lane was widened into a street, and the rebuilding of 1864, after the fire, was removed and lost. Dr. Dorchester, noting the connection with Plymouth, asks: "Was it a symbol of the engrafting of the Methodist bough into the stock of the old New England order, or of the absorption of that into the larger life and growth of Methodism?" The building was completed in a remarkably short time and dedicated by Samuel Merwin, November 19th of this same year. It was 84 by 64, and is described by Lee, who preached in it in 1808, as "large and elegant, very handsome, but not on the Methodist plan, for the pews are sold to the highest bidders." Notwithstanding this financial expedient a very heavy debt remained, which threatened destruction, for the times were hard and the pews did not sell. The stress was so great that the

trustees were forced to sell 1,212 feet from the land south of the chapel for $1,414, a sad sacrifice. Extreme embarrassment continuing, the General Conference of 1808 at Baltimore was entreated to devise some means for relief. It was "moved from the chair" that a subscription be opened in behalf of the Boston meeting-house to be placed in the hands of all the Presiding Elders, and George Pickering was authorized to "raise a subscription in any part of the connection to assist in defraying the enormous debt on the new church." He obtained $3,300. But it was not until 1816 that the whole debt was removed under the ministry of Elijah Hedding and Daniel Fillmore.

The method by which it was done deserves at least a few lines. The debt had come in some remarkable way to amount to $18,000 at this time, and as the two churches were held by one Board of Trustees and the creditors demanded their money it looked as though Methodism was likely to be wiped out of existence in Boston. Even a forced public sale would not have realized the whole encumbrance. It was truly a desperate state of affairs. Col. Binney came to the rescue. He proposed that if the two preachers would go through the city and persuade the people to take the unsold pews at their original valuation—for enough of them still remained unsold to pay the entire debt—he would take the notes of the people thus subscribing, the people to pay in any articles of trade or in any kind of labor that might be most convenient to them. Also that he would give sufficient time for the payment, and run all risks; and as soon as a sufficient amount was secured on these conditions he would assume the church debt and take these notes in payment. So the two preachers tackled this very difficult undertaking. They traveled the city

from end to end and from side to side, early and late, six days in the week, and after three months' unremitting labor of this sort a sufficient number of pews had been taken, Col. Binney gave his check, and the debt was paid. The first contribution of Boston Methodism to the ministry was Joseph Snelling, converted under Ezekiel Cooper in 1793 and joining Conference in 1797; he gave a very good account of himself indeed for many years until his location in 1810.

Pickering was the leader of the Conference after the departure of Lee during all this period, going to the General Conference every time at the head of the delegation with a practically unanimous vote, and exerting there large influence. "In person," says Stevens, "he was tall, slight and perfectly erect, his countenance expressing energy, shrewdness, self-command and benignity. The exactitude of his mind extended to all his physical habits. In pastoral labors, diet, exercise, sleep and dress he followed a fixed course which scarcely admitted of deviation. He continued to the last to wear the plain, Quaker-like dress of the first Methodist ministry, and none could be more congruous with the bearing of his person and his venerable aspect. His voice was clear and powerful, and his step firm to the end." He was a man of few words, seldom if ever known to occupy three minutes at a time in the discussions of the Conference, and the directness of his sentences and the pertinence of his counsels always indicated the practical sage. Almost unerring prudence marked his life. He had a "sanctified wit" and unwavering faith in the evangelical doctrines, an ardent zeal, a steadfast trust, always ready for every good word and work. Other men of mark who came with him, or after him, from the South, and did royal work for a season—David Os-

trander, Thomas F. Sargent, Samuel Merwin, William Beauchamp, who came very near being a Bishop—tarried only a short time, but Pickering remained.

Nine of the little band, men of promise, succumbed to the hardships of the time and passed to their reward in these years. Zadok Priest was the first to fall, a youthful martyr to the excessive labors which the cause seemed to exact. He was a native of Connecticut, began to preach in 1793, was attacked with consumption in 1795, while on the Warren circuit, and died at Norton, January 22, 1796, in the twenty-seventh year of his age. The next to go was Peter Jayne, a native of Marblehead, who began to travel in 1796, when he was eighteen, and, after ten years of hard service, died in Boston in 1806. In 1808 died, "with songs of praise on his quivering lips," says the Minutes, Henry Martin, a native of New Hampshire, "thorough in both the theory and practice of religion," a laborer in Maine, where in departing to form a new circuit, he sunk under his toils at the age of twenty-six, after only three years in the ministry. William Hunt, who went next, in 1810, aged twenty-three, spent four years in the ministry, having been born at East Sudbury; consumption took him. "I have fought a good fight," he said, as he came to die, and requesting his attendants to take him from his bed and place him upon his knees, he expired "in tranquillity and holy triumph." Greenleaf R. Norris spent five years in the ministry before he was called away, at the age of twenty-seven, taking a violent cold while stationed at Boston in the winter of 1810, which laid the foundation of a consumption, from which he died, September 29, 1811, in Cambridge. "He was well read in the Scriptures, engaging and easy in his address," says the obituary, "and heard with pleasure and profit."

Thomas Branch, who joined Conference in 1801, was the secretary of it for five years (1806-1810), during which time he was also Presiding Elder; he was placed on the supernumerary list in 1811 as a disabled man, his health having thoroughly given way under the incessant preaching and severe exposure of his large field, which reached into Canada, and required, especially in winter, difficult traveling and much suffering. He proposed to go to the Southwest and labor while his dwindling strength should last in that section. But he perished on the way, of consumption, June, 1812, in the remote wilderness of the northwest angle of Pennsylvania. He is described as an Israelite indeed who walked close with God. In 1814 Abner Clark of New Hampshire departed, exclaiming, "I am going; I am going; blessed be God for victory over sin, the world, and the devil; I have gained the victory." He was twenty-five years of age, and had spent six years in the ministry. Jason Walker, born in Ashby, Massachusetts, 1793, after six years' service, passed through the valley in triumph, at the age of twenty-six, struck down by consumption, as were most of these young men. Richard Emery, born in Haverhill, 1794, joined Conference at Lynn, 1812, in his eighteenth year, and passed away, from consumption, aged twenty-six, January 7, 1821, exclaiming with his last breath: "I am wrapped in visions of God's love." The reader will notice that the average age of these men was twenty-six, and the average length of their ministry six and one-third years. What more eloquent testimony could there be to the severity of the service demanded of them and the thoroughness of their consecration, for without exception they witnessed a good confession in life and death, and left behind them the sweet fragrance of a blameless life.

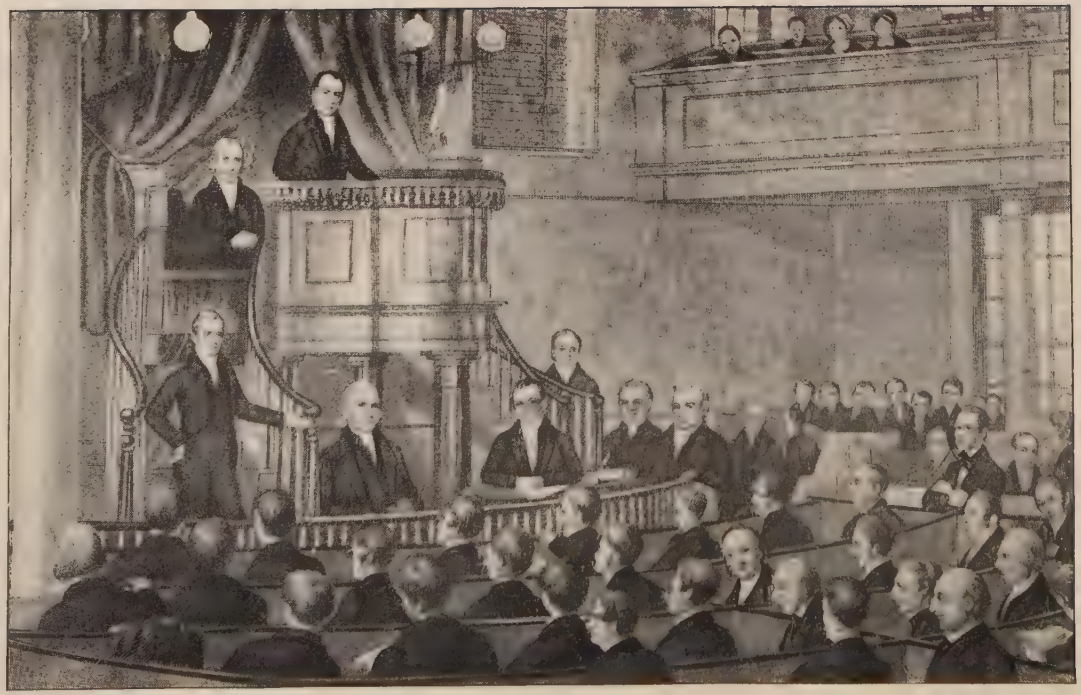

Plate IV CONFERENCE GROUP, BROMFIELD STREET, 1833

CHAPTER THREE.

IN A LESSENING AREA

1825—1840

Jesse Lee, as we have seen, prospected a little in Maine in September, 1793, preaching the first Methodist sermon at Saco, but did not form the first class (at Monmouth) until November, 1794. Readfield was the name given to the first circuit. It was there the first Methodist church was dedicated, June 21, 1795, and the first Conference held, August 29, 1798. August 6, 1800, Lee preached the dedicatory sermon ("to a large congregation of attentive hearers, much engaged with the Lord," he says), of the church at Kent's Hill where, twenty-four years later, the Maine Wesleyan Seminary was incorporated and established. Methodism greatly prospered in Maine. It first comes into the Minutes in 1793, Jesse Lee being appointed to "the Province of Maine and Lynn." Readfield circuit appears in 1794. Penobscott and Portland are added in 1795. In 1797 there are six circuits, with Joshua Taylor as Presiding Elder of the new District. In 1800 there were 1,197 members. In 1806 there had come to be two Districts, the Portland and the Kennebec, with 2,501 members. Oliver Beale and Joshua Soule were then Presiding Elders, and remained so for many years. Other men who had charge of the Districts for brief periods in the eighteen years following were Elijah Hedding, Charles Virgin, Asa Heath, David Hutchinson, and Eleazer

Wells. The numbers by 1810 had grown to be 3,464, by 1820, 6,017, and in 1824 they stood at 6,466. In 1820 the third District, the Penobscot, was formed.

Having now three out of the seven Districts constituting the whole Conference, and nearly one-third of the total membership, Maine thought it full time that she was given separate Conference conveniences. As far back as 1796 the General Conference had said: "If the Bishops see it necessary, a Conference may be held in the Province of Maine." Seven Conferences were held there in the next twenty-eight years. In 1820 a committee of six, headed by Pickering, was appointed by the Bishop, on the motion of Solomon Sias, to inquire into the expediency of forming a new annual Conference from the eastern part of New England territory. They reported in favor of having one, and the report was accepted. But this was June 24th, and the General Conference of that year had adjourned May 27th, so nothing could be done for quite a while. In June, 1823, the record says, "Some conversation took place relating to the formation of a new Conference. The Bishop said he was not authorized to do it, but recommended to adopt measures to have it done at the General Conference." A committee was accordingly appointed to lay out the boundary lines of the contemplated Conference and draft a memorial to the General Conference. Solomon Sias, Enoch Mudge, Elijah Hedding and two others were appointed. The General Conference of 1824 formed the new Conference to include "all the State of Maine" —Maine in 1820 had ceased to be a District of Massachusetts and had been admitted into the union as a separate Commonwealth, which perhaps emphasized the feeling on the part of its people that it should be separated from Massachusetts ecclesiastically also—"and that part

of New Hampshire lying east of the White Hills and north of the waters of the Ossipee Lake." This part of New Hampshire still abides in the Maine Conference, after nearly a century; which illustrates the difficulty of rectifying lines once made crooked. The session in 1824 at Barnard, Vermont, was the last one of the undivided Conference. In view of this fact there was much feeling, special prayer, and a unanimous resolution "that we continue still to pray for each other's prosperity." The first session of the new Conference "in the Maine," as they frequently phrased it, was fixed for Gardner, July 7, 1825.

For the next four years the only complete State belonging to the New England Conference was Rhode Island; and it still is the only New England State belonging wholly to any one Conference. Joined with it were the parts of Connecticut, Massachusetts and Vermont previously possessed, and nearly all of New Hampshire. It had during part of this time four Districts, and during the remainder either five or six. In 1826 the Boston District was divided and the Lynn District formed from it, with John Lindsay as Presiding Elder; but the following year it was re-absorbed, and the name of Lynn does not appear again as designating a District till 1854. In the same year the Vermont District was divided, the Danville District being formed from a part of it, and this arrangement remained.

During this quadrennium not a great deal happened that we need to dwell upon here. Much was said and done about the *Zion's Herald* and the Wesleyan Academy just getting started, but these matters will come up more properly in another connection. The sessions of the Conference—at Cambridge, Wilbraham, Lisbon (New Hampshire), and Lynn—were on the whole harmonious

("peace and love and union prevailed" is the record in 1828), although there were several expulsions. The preachers did not all of them behave as well as they might, either in major or in minor matters, and there were many efforts at regulating things with which we do not now so readily meddle.

In 1825, on motion of Merritt, it was resolved "that it be expedient that all the members of this Conference be uniform in the fashion of their coats"; and it was also resolved "that we wear single-breasted coats with plain rolling collars." In 1827, "plaited bosom shirts" were, on motion, discountenanced. The only further allusion to dress discoverable is a resolution introduced by James Mudge in 1843, and passed by the Conference, "that a committee be appointed to examine such essays as may be presented to them on the subject of dress, and that they cause such of them to be printed as in their opinion may be advisable." It was moved in 1826, by Merritt and Lindsay "that it would be highly improper and injudicious to the work of God in which we are engaged to introduce the practice of reading sermons in our congregations; but on special occasions, when the evidence of important truth depends on a series of close and connected argumentation it may be at the option of the speaker to read or to extemporize." The first part was carried, but the second part was evidently looked upon as a dangerous entering wedge and was indefinitely postponed by a vote of 46 to 20.

In 1825 it was voted that "in the judgment of this Conference the application of water a second time in baptism is inconsistent with the gospel and the discipline of our Church." In 1827 resolutions were passed protesting against the departure of the Canadian Conference and affectionately entreating them not to press

their request for permission thus to do. A few years later, however, 1831, the Conference concurred "in the principles adopted by the late General Conference as a foundation for the adjustment of the claims of the Methodist Episcopal Church in Upper Canada upon the Methodist Episcopal Church in the United States for a share in the general Book Concern and hereby give our full approbation to the final settlement of said claims on the principles aforesaid." The vote on this was seventy-three to one, James Porter, who had only been in the Conference one year, giving the solitary negative vote.

There was much excitement during these years as to the attendance of a few of the preachers on public Masonic dinners and processions, the Conference having declared, "We will have no connection whatever with speculative Free Masonry," and "We recommend our members not to frequent Masonic assemblies." E. T. Taylor was especially prominent and independent and belligerent in the matter, so much so that he twice got into trouble. In 1829 he was judged guilty of unchristian and imprudent conduct for certain rash and hasty expressions which drew down upon him "the decided disapprobation of the Conference." The President, in the name of the Conference, was requested to give Brother Taylor "an affectionate and plain rebuke, reproof and exhortation on these subjects, and then if he manifest suitable submission his case shall pass." Brother Taylor was accordingly rebuked, reproved and exhorted, manifested due submission, and his character passed. But his penitence was not probably as profound as it appeared, for in 1831 he very similarly offended, and was required "explicitly to acknowledge his fault and pledge himself in the presence of this Conference that

he will transgress in this way no more"; which he accordingly did. His biographer says that when asked how he liked the punishment inflicted he answered: "The only objection I had to it was that there was not enough of it. I am willing to take advice from Bishop Hedding every day of my life; for I am sure he has a true heart, and what he says shall be an excellent oil that shall not break my head." Hedding was his best friend, almost his idol, under whose preaching at Bromfield street he had been converted.

Several noted men about this time became members of the Conference. Abraham D. Merrill, Orange Scott, and Melville B. Cox were admitted in full in 1824. The last named was our first foreign missionary, going to Liberia to establish the mission in 1831, and leaving behind as a motto: "Although thousands fall let not Africa be given up." Scott became a leader of the abolition forces a few years later, and afterwards the chief founder of the Wesleyan Methodist Church. Merrill as a revivalist, a saintly and indefatigable worker, and a sweet singer in Israel, had few equals. The examining committee well says of him in recommending his admission, "very pious, good talents." He had a wealth of emotion and enthusiasm which swept all before him.

In 1825 E. K. Avery and John Newland Maffitt were admitted. The latter, an Irishman, born in Dublin in 1794, had a brilliant but somewhat erratic career in various parts of the country, was chaplain to Congress in 1841, and died of heart rupture in Mobile in 1850. He was a marvelous pulpit orator and a very successful revivalist at times, but his influence was sadly marred by serious defects of character. He took stations in this region for a few years only. In 1826 and 1827 there

entered La Roy Sunderland and George Storrs, afterwards so prominent in the anti-slavery struggles; and in 1829 Amos Binney, author of the Theological Compend, was admitted. Among the Presiding Elders, who shouted on the battle, were Wilbur Fisk, Joseph A. Merrill, Edward Hyde, Daniel Dorchester and John Lindsay. Solomon Sias and Timothy Merritt were preachers-in-charge of Boston, and Daniel Fillmore was at Lynn Common. Other appointments were George Pickering, missionary to Newburyport and Gloucester; Frederick Upham, Falmouth; Enoch Mudge, Providence; Lewis Bates, Barnstable; E. T. Taylor, Martha's Vinyard; Thomas C. Peirce, Danville; M. B. Cox, Kennebunk; Daniel Webb, Nantucket; Asa Kent, New Bedford; Joshua Randall "without an appointment until he complies with the decision of the Conference in his case." His case was a famous one, as was also that of E. K. Avery, concerning which we must speak later. In 1825, immediately after the division of the Conference, the membership numbered 16,055; in 1829 it had grown to 20,557, a gain of 4,502, or 28 per cent, which, under the circumstances, must be accounted to show faithful, earnest labors in all directions. It is the precise percentage gained by the denomination as a whole during this quadrennium.

So far as the printed journals of the General Conference of 1828 are concerned no action regarding a change of boundaries in the New England Conference, or the contemplated division of its territory, can be discerned, nor is any trace of such action discoverable in the Discipline, as Dr. Sherman also asserts. Nevertheless such action must have been taken, as is evident both from the printed General Minutes and the MSS. Minutes and committee reports of the New England and New

York Conferences. The New England Conference, July 31, 1828, adopted the report of a committee on the division of the Conference presented by the chairman, Wilbur Fisk. This report proposed to the New York Conference an adjustment of boundaries so as to provide for a new Conference on the north. At Portsmouth, June 16, 1829, the committee to whom was assigned "the expediency of forming a new Conference out of the New England and New York Conferences" reported "that it is expedient, and that the boundary line of the new Conference shall be as follows: Beginning at the mouth of the Merrimac River and following said river to the New Hampshire line, then following the State line to the Connecticut River, and then on the Vermont line to the hight of the Green Mountains, including as much of Massachusetts as is contained in the Leyden circuit," or "that section of country now included in the New Hampshire, Vermont and Danville Districts"; "the new Conference shall be called the New Hampshire and Vermont Conference." A report on the subject to the New York Conference signed by Laban Clark, chairman of the committee, and adopted by the Conference, May 20, 1829, says, that "Leyden circuit, together with the whole of the territory now belonging to the New York Conference between the Connecticut River and the top of the highlands which form the western boundary of the Franklin, Hampshire and Hampden Counties in the State of Massachusetts (except such part of it in the Pittsfield circuit as may fall within that range) down to the Connecticut State line, be set off by this Conference to form a new Conference in conjunction with such portion of the New England Conference as it may seem proper to set off for that purpose, agreeable to the provisions of the last General Con-

ference on this subject." The General Conference, therefore, it is plain, empowered these two Conferences to form, at such time within the quadrennium as they thought best, a new Conference out of their territory. New England gave up to this end its three northernmost Districts and received a slight compensation on the west by extending its territory to the summit of the Hoosac range, thus taking in the Granville and Hampden circuits, which were in the Troy District of the New York Conference in 1828, but appear in 1829 in the new Springfield District of the New England Conference. At the 1829 session it was voted that the New Hampshire and Vermont Conference meet at Barre, Vermont, June 23, 1830. In the General Minutes of 1829 is a note stating that the three Districts above mentioned (with their preachers, ninety-three in number and 10,701 lay members) will compose the New Hampshire and Vermont Conference; which began to exist June 19, 1829, on the adjournment of the New England Conference. The General Conference of 1832 changed the name to the New Hampshire Conference, but left the boundaries as they had been already arranged.

In the eleven years (1829-1840) during which the Conference stood within the boundaries just described, its affairs were pushed forward by a band of able, zealous men, constantly changing as fresh recruits entered and the enfeebled or disheartened and deficient dropped out, but always kept at a high state of efficiency by the well tried Methodist machinery and the strong spirit of connectional enthusiasm which prevailed. Among the recruits were some names much heard of in the generation that followed and reaching down to our own times. In 1830 the Conference received on trial James Porter and Jefferson Hascall. The former was Presiding

Elder on two Districts, one of the Book Agents at New York for twelve years (1856-1868) and a member of the General Conference for seven successive times, beginning with 1844, the session which was Pickering's last being his first; and, more than any other man, he succeeded to Pickering's leadership in the Conference, taking a prominent part in the anti-slavery struggle, and holding himself at the front in many ways until his death at the age of eighty in 1888. Hascall was of a different type. He went to the General Conference twice, but this was not his field or forte. As a Presiding Elder for twenty-one years he had few or no superiors, and for genuine eloquence, whether in the pulpit or on the Conference floor, he has seldom been surpassed; he passed away in 1887, in his eightieth year.

In 1833 were received on trial Ralph W. Allen, Charles K. True and Jason Lee. The last named (born in Canada, 1803, and dying in the same place, Stanstead, 1845,) was at once ordained deacon and elder, and appointed as missionary to the Flathead Indians, becoming the pioneer of Protestant Christianity on the shores of the Pacific. He soon become Superintendent of the Oregon mission, continuing as such until 1843, when he was at the head of the largest force of missionary workers then operating in any part of the heathen world. He founded what is now the Willamette University, and bore a chief part in organizing those influences that resulted in securing Oregon to the United States and establishing its first provisional government. Jason Lee's place in the beginnings on the Pacific coast in the Northwest is as large as was Jesse Lee's place on the Atlantic coast of the Northeast. They were not, we believe, at all related. Charles K. True had just graduated from Harvard (1832), a rare distinction in those

days for a Methodist. He became the first Principal of Amenia Seminary in 1835, and was Professor at Wesleyan University from 1849 to 1860. He was a very attractive preacher, besides doing good service in many positions. Ralph W. Allen lived (until April, 1891, when he died in his eightieth year) a life of large usefulness both with voice and pen, showing remarkable versatility and industry as well as great wisdom and practical common sense. In 1834 came in William Gordon, whose sweet memory (he died 1895) is still so precious, and whose labors for more than sixty years were wonderfully blessed; and Abel Stevens, who made a very deep mark, indeed, on the denomination as editor of *Zion's Herald* and the *Christian Advocate,* and chief historian of the church.

Received on trial in 1835, 1838 and 1840, respectively, were David Patten, endeared to so many as Professor both at the Concord Biblical Institute and the Boston University School of Theology, as well as Principal at Wilbraham; Miner Raymond, Principal at Wilbraham for sixteen years, and Professor at Garrett Biblical Institute; and Daniel Wise, Corresponding Secretary of the Sunday School Union, editor of *Zion's Herald,* and author of many useful books. Here, too, comes in Mark Trafton, who entered the itinerancy in 1831 (in the Maine Conference), but was soon transferred to the New England, filling its best appointments for many years, and being sent from Westfield as a Representative to Congress; he had rare gifts, which made him widely sought as preacher and platform speaker, was a poet of no mean order, and, when he passed from earth, in 1901, aged ninety years and six months, he was the oldest itinerant preacher in New England, and in America save one.

Up to the year 1828 all the Annual Conferences sat with closed doors, none being admitted except full members. This was convenient and almost necessary considering the extremely close and searching personal examination to which the members were subjected and the rigid scrutiny of all the candidates for admission or orders. But as the numbers grew larger and customs changed a little the rigidity of the rule was gradually relaxed. Yet there are many traces of it throughout the thirties. A motion in this form was frequently passed: "Voted that the preacher in charge of this church be authorized to appoint a doorkeeper, whose duty it shall be to see that no person is admitted during the session of the Conference whom he does not know personally or who may not be introduced by some responsible person." In 1839 John Mudge of Lynn (who had been publicly thanked by the Conference a few years before for his liberal donation to the Newmarket Academy) together with twenty-four other members of the Common Street Church, sent in the following: "We the undersigned, members of the Methodist Episcopal church, hereby respectfully protest against closing the doors against the members of said church, believing as we do that we feel as deep an interest in the character and proceedings of our ministers as they do themselves." This was about the last of the door closing. But as late as 1849 it required a special vote to grant permission to a newspaper man to make a report, and then only on condition "that it be submitted to Brother Trafton's instruction previous to publication."

The Conference did some other things during these years that should be recorded as tokens of the temper of the times. Days of fasting and prayer were frequently voted, usually the first Friday in September,

"that God would carry on the work of holiness in our hearts, graciously pour out his Holy Spirit upon us, and raise up qualified men for the holy ministry among us." In 1808 they voted unanimously "that we keep all Fridays in the year as days of fasting or abstinence, and recommend it among our brethren." That this was not a dead letter appears pretty certain from a minute regarding the afternoon session on Friday, June 21, 1811, which says: "Voted to rise at 3 o'clock on account of its being the day of fasting, the preachers faint and weary." In 1832, on motion of Wilbur Fisk, an attempt was made to get the General Conference to take off the restrictions which forbade the people building churches with pews; but the restrictions remained, nevertheless, for some twenty years longer, although they were not altogether observed in New England, it being found impossible to raise the money for the structures demanded except in some such way. The General Conference of 1836 forwarded to the New England Conference (where it is carefully preserved among its papers) a report of its Committee on the Itinerancy, signed by Stephen G. Roszell of Baltimore. It aimed to correct many things it thought to be evil, some of which were especially prevalent in this section. Among the resolutions were "that it is highly improper for any member of an Annual Conference to engage in political strife or to offer for a seat in the legislative councils or Congress hall," "that instrumental music in churches should always be discountenanced," "that it is very important for the ministry and members of the Methodist Episcopal Church to avoid carefully fashionable dressing."

The matter of ministerial support, or the pitiful lack of it, continues to occupy a considerable space in the journals. Affairs under this head were, of course, rather

better than in the earliest times, but the improvement was not nearly so great as could be wished. In 1833, for the first time, this question began to be asked and answered in the General Minutes: "What amounts are necessary for the superannuated preachers and the widows and orphans of the preachers; and to make up the deficiencies of those who have not obtained their regular allowances on the circuits?" This was question 14, and it was followed by this: "What has been collected on the foregoing accounts, and how has it been applied?" The answer of the New England Conference in 1833 was that sixty-six preachers had claims ranging from $100 to $320 each, and six Bishops had claims from $10 to $18 apiece, the total being $14,565.* To meet these claims there was only $711.35, of which $400 came from the Book Concern and $75 from the Chartered Fund. In 1834 the deficiency was $14,348, to meet which there was $627.38; in 1836 it was $15,121.50, over against which was $1,346.14, the Book Concern giving now $800 and the Chartered Fund $98, while $319.85 were realized from the ten-cent collections, and the Lynn Common Female Mite Society contributed $33.26, the rest coming from other churches. In 1840 the deficiencies are estimated at $6,243.20. To be distributed there are $830.28, made up as follows: Book

* The bishops had precisely the same "allowance" for quarterage during all these years as the ordinary preachers, and, picking it up from the societies here and there, were fully as apt to come short in their receipts. Jesse Lee records in his History that at the General Conference of 1800 it was said: "'Let each Annual Conference pay its proportionable part toward the allowance of the bishops.' This was the first time that a regular plan was laid for the support of the bishops; formerly the bishop received the greater part of his support from private friends; and the deficiency was generally made up by particular societies."

Concern $600, Chartered Fund $73, from the circuits and stations $79.57, expressly for the superannuated preachers $77.71. The six Bishops got an average of $12.50 out of this, and the preachers from $1 to $46. It was in this same year that Asa Kent, who entered the Conference in 1802, and after a self-denying career of great usefulness had just taken a superannuated relation, "in age and feebleness extreme," sent a long letter to the Conference from New Bedford, where he resided, reviewing his ministry. He figures up that his Disciplinary allowances for the thirty-eight years that he had been in the ranks amounted to $7,560, while the quarterage paid him during that time was $3,628, leaving a deficiency of $3,932. His experience doubtless was in no way singular. It was certainly not for money that these heroic souls who made up the fathers of Methodism in these regions endured and dared and toiled amid so many hardships and privations, ever singing on their way and triumphing by the grace of Jesus.

We have said comparatively little so far concerning the sufferings and persecutions experienced by the Methodist ministers and laymen during this pioneer period. Before we pass beyond it to more modern and more peaceful times, there should be further mention of what was so cheerfully borne and done in this great work of saving men, by those who so completely put aside worldly ease and honor in the service of their Master. It will help to impress upon us more deeply the debt we owe them and to enhance our appreciation of our pleasanter conditions; perhaps it will stimulate us to larger sacrifice and fuller enthusiasm in these days that make so much less demand upon the sons and daughters of Wesley. The more one reads the ancient records the more he feels that our liberty has been purchased at a great

price. But even a slight acquaintance with the pains and perils of those years, which is all that our space permits, will, we trust, make us ashamed of our too frequent reluctance to endure hardness as good soldiers of Jesus Christ.

The troubles which the itinerants met during the heroic age of Methodism in this section were of various kinds, partly physical, partly mental, partly from the unsettled condition of the country, partly from the animosity exhibited not only by the ruder elements of ungodliness, but also by the Calvinistic parsons who thought they were doing God a service in ridiculing and slandering these heretical interlopers. Lee and all his co-workers met this spirit at the start. Obstacles of every sort were put in their way, not to the same extent as in England fifty years before, for civilization was on a higher plane here, but sufficiently so to show that human nature on both sides of the Atlantic was at bottom much the same.

The printing press was set in operation against them quite early, and pamphlets of a more or less scurrilous kind were sent broadcast to warn the people of their machinations and errors. The Rev. Nathan Williams of Tolland and Dr. Huntington of Coventry, near the close of the eighteenth century attacked the newcomers in a most unscrupulous and uncharitable spirit. George Roberts replied with crushing effect. Among many similar onslaughts one of the more notable was a pamphlet entitled "Letters on Methodism," issued, 1831, in Brookfield, written by two or three clergymen of that vicinity, designed to throw odium upon Methodists and destroy their influence. It was full of lies and bitterness, of allegations and accusations entirely without foundation in fact, but was deemed of sufficient import-

ance to be answered both by Nathan Bangs and Timothy Merritt. The latter was especially, by vote of the Conference, asked to confute it, on the ground that "although it can not be supposed that such unchristian and uncharitable and libelous publications will gain credit generally in an intelligent community, yet as they are published and circulated by clergymen, and as they are circulated among those who are strangers to us, and especially as a reply to these publications would afford a suitable opportunity to show the spirit of those who have combined against us and prevent, by a suitable exposure of their plans and designs against Methodism, a repetition." Twenty-four years later, in 1855, the Rev. Parsons Cooke (died in 1864), pastor of the First Church in Lynn, the church that had suffered so much at the hands of Lee in 1791, vented his spleen and spite by falling foul of the Methodists in a bulky volume, entitled "A Century of Puritanism and a Century of Its Opposites." There was a full response to it in the columns of *Zion's Herald* by the editor, Daniel Wise, which called out a second volume from Cooke. One of the lightest of his charges was that "about nine-tenths of all Methodist converts are found to be spurious after a longer or shorter trial," and one of his synonyms for Methodism was "this expansion of a germ conceived over the card table," an allusion (how graceful and truthful) to Barbara Heck. In his second volume he undertakes to show "that Methodism is not a branch of the church of Christ." He calls the scenes at a Methodist altar "a religious comedy"; he says "the living spirit of Methodism is adverse to the spirit of Christ"; "Methodism is a common enemy of Christianity"; "the Methodist Episcopal Church of the United States is a corrupt and corrupting corporation, and the best inter-

ests of religion require that it should cease." He declares that "Methodism cherishes a settled hatred to the doctrines of grace"; "it is one of the great hindrances to the purity and progress of religion which must be taken out of the way."

But verbal abuse was by no means all that was afforded. None were killed, but some were injured, and many attempts were made which Providence frustrated. Billy Hibbard, on the Granville circuit in 1801, says: "Some threw stones at me, and some set their dogs on me as I rode along. But the Lord defended me. I never had a stone to hit me, nor a dog to bite me. Some threatened to whip me, but I escaped it." A company lay in wait for him in a swamp through which he had to ride from Springfield to Westfield, proposing to whip him, but as he was passing a house before he came to the swamp a woman called to him that Brother A. was sick and wanted a visit, so he turned his horse and rode across lots to Brother A.'s house, and on leaving him went another road, escaping the mob. Ebenezer Washburn similarly says: "I have had stones and snowballs cast at me in volleys, have had great dogs sent after me to frighten my horse as I was peacefully passing through small villages, but I was never harmed by any of them." In Langdon, Vermont, Joseph Crawford was carried off by a lot of ruffians and ducked in the river with huzzas. Elijah R. Sabin was mobbed on the Needham circuit when he preached in the open air. The meeting-house on Methodist Alley, Boston, suffered much from the rabble in its windows and had difficulty in obtaining legal protection. There was a disgraceful riot around Bromfield street chapel at a watch night service in 1832, leading to a prosecution of several at the police court the next morning. Daniel Ostrander in 1802, at Mid-

dletown, where there was a revival, reported the spirit of persecution to be much awake. "The houses where we assemble are frequently stoned, and the windows broken to pieces, but all this does not move the young converts, who are as bold as lions." Epaphras Kibby was threatened with violence in Marblehead and advised to leave the town, but stood his ground successfully. On his immense circuit in Maine, frequently he was obliged to cross frozen streams where the ice would not bear his horse; but while he himself walked upon it the latter led by his hand had to break a way, cutting himself with the ice and coming through exhausted and bleeding from the struggle. In other seasons these streams had to be forded or swum, often at the risk of life. In those remote regions he usually slept in log cabins, through the roofs of which the stars shone upon his slumbers and the snow fell upon the bed forming a cover by morning several inches thick. Abel Stevens gives the following partial summary of grievances and injuries that may still further illustrate the spirit of the times: "Dow's nose was publicly wrung; Sabin was knocked down and struck on the head to the peril of his life with the butt of a gun; Wood was horsewhipped; Christie summoned out of bed to answer to a charge of violating the laws by marrying a couple of his people; Willard wounded in the eye by a blow, the effect of which was seen through his life; Mudge denied the rights of a clergyman and arraigned before the magistrate for assuming them; Kibby stoned while preaching, and Taylor drummed out of town. It requires more determination to endure such grievances than to meet graver trials; but the early Methodist itinerants were proof against both."

The "Life of Elijah Hedding" should be read by

those who wish to understand the difficulties of those early days. In 1803, while on the Bridgewater circuit in the center of the State of New Hampshire, comprising thirteen towns and requiring about one hundred miles' travel each week, two sermons usually each day and three on the Sabbath, a rough, hilly, rocky country, intersected by roads in the worst possible condition for travel, with no colleague and a sweeping revival on his hands, he was struck down by a dangerous disease and expected to die, the Presiding Elder being sent for to preach the funeral sermon. When partially recovered he attempted to resume his labors and keep his appointments, but the effort was too much for him. A terrible attack of rheumatism set in, causing most excruciating pain. He was unable to move a hand or finger; one of his hands stood at right angles with his arm for four months, and was entirely useless during all that time; for six weeks he was unable to turn himself in bed, and it was four months before he could walk across the room. He never fully recovered, although in eight months he could resume his labors in part, praying and preaching while sitting in a chair, being helped to dress, helped on and off his horse, holding the bridle with his teeth and being so little able in this crippled condition to control the animal that he was thrown from its back no less than ten times while traveling round his circuit. On the enormous New Hampshire District, covering practically the whole of the State as well as a part of Vermont, of which he was made Presiding Elder in 1807, his labors and sufferings were very great. To complete his rounds required a travel of not less than 3,000 miles, very much of it over the worst of roads. He often preached every evening in the week except Saturday for three weeks together and three times at the Quarterly Meetings. His

rheumatic affection still caused him pain. For whole nights he would be unable to lie down in his bed or to sleep. The New London District, to which he was appointed in 1809, was almost equally laborious. It comprised all Connecticut east of the river, all Rhode Island west of Narragansett Bay, a belt across Massachusetts extending from the Connecticut River nearly to Boston and some towns in New Hampshire. What did he get for all this, in the way of support? During his first year on the New Hampshire District, in addition to his simple traveling expenses, he received $4.25, out of which clothing and books and other necessities were to be provided. Reviewing his first ten years in the ministry, he says he traveled on the average 3,000 miles a year and preached nearly every day, and the pay he received for the ten years was $450. "My pantaloons were often patched upon the knees, and the sisters often showed their kindness by turning an old coat for me." "I have done missionary work without missionary money. In most of these regions the Methodists were few and comparatively poor; I was often obliged to depend upon poor people for food and lodging and horse keeping; and though in general they provided for me cheerfully and willingly, yet I often felt that I was taking what they needed for their children, and that my horse was eating what they needed for their own beasts. I often suffered great trials of mind on this account; and have traveled many a day in summer and winter without dinner because I had not a quarter of a dollar that I could spare to buy it." Late in life reviewing it all, he says: "I suffered a great deal; the most abusive and slanderous stories have been circulated against me; men have come to my meetings armed with clubs intending to assault me; the Methodists were poor, the fare hard, and

the rides long and tedious; but, if I had fifty lives and each afforded me an opportunity for fifty years' labor, I would cheerfully employ them all in the same blessed cause and, if need be, would suffer the same privations."

This was the spirit of nearly all in that glorious band. We must give a few more examples out of the many that might easily be quoted. For the present generation of preachers know but little of what was endured in those times—the inconveniences, privations and hardships, the hunger and fatigue and toil of travel, the constant moving, the failure of the people to provide any place to live, the straits the ministers were often put to for decent accommodations, and the extremely meager revenues. The movings should be accounted among the hardships. They were much more frequent then than now, and ever so much more laborious; conveniences of transportation were few, and parsonages practically unknown until very recent times. Mark Trafton, when he went to Wollaston in 1876, records that it was his thirty-sixth move. He says: "We have often moved twice in the same church, and in one case we occupied three different houses in a year, and in all these moves we have found but three parsonages—Providence, Charlestown, Albany."

John E. Risley, born in Vermont, 1802, converted under Maffit in 1820, joined Conference, with thirty-six others, in 1822. His removal to the Hebron circuit in 1829 involved a journey, back and forth, of more than a thousand miles and occupied a whole month, leaving him nearly dead; and when he got there he found only $200 for the year, half of it paid in vegetables, to support a family of five. On Milford circuit he had the same salary with twenty-four preaching places, where he preached in the year 231 times. On theWarwick circuit

in a year and a half he preached 336 times, doing it nearly all on foot, having no money with which to buy a horse. In his half century's experience, 1821 to 1872, he preached 4,566 sermons in 295 cities, towns, villages, school districts and neighborhoods, in eight States, and thanks God most devoutly in the review, as he contemplates the hundreds of spiritual children that had been given him.

Father Ebenezer F. Newell was born in Brookfield in 1775 and died in 1867, ninety-one years and six months old, having been sixty-one years in the ministry. In traveling through Vermont he had to go by marked trees in the vast forests, marks very difficult to find, and if once lost there was little hope of getting into the way again. In 1811 he records that he sent his horse back and "run on foot" through the new region in Maine where his circuit lay, to relieve the people from the burden of keeping him, as hay was very scarce. They could keep their own cattle alive only by cutting down trees and letting them browse. April 5th, he writes: "Rose early, traveled eighteen miles, found it good to serve God, his burden was light, the roads were very bad but the Lord was very good, and I was happy in visiting and preaching." In December of the same year his journal says: "Rode twenty-five miles, preached, held class, returned twelve miles and preached at 7 o'clock in the evening, then returned home thirteen miles, God supporting me and my horse. Glory to his holy name!"

Father Thomas W. Tucker was sent to Marblehead in 1834 with a wife and four children. The society he found had paid but $150 the year before, and a family certainly could not be supported on that. He had to leave and fall back on some relatives in Bristol. In the stage on the way a lady asked one of the children,

"Where do you live, my little dear?" The poor little fellow had been shifted about so often that he was at a loss for an answer, and replied, "I don't know." Then looking up to his mother with artless simplicity he asked, "Ma, where do I live?" Puzzled herself, she said, "You live here in the stage today, my boy." Not feeling satisfied, he again queried: "Ma, where is our home; haven't we any home?" Even so, there was none except the one above, whither the father, born in Boston, 1791, went in 1871, very happy in the Saviour, whom he had served so long and well.

They did not shrink or flinch. But only the most stalwart and rugged could possibly stand it. The locations from the breaking down of health or from family necessities, and the early deaths, were incessant and ruinous to the work. Of 600 who belonged to the itinerant ministry prior to 1800, about 500 located permanently, besides very many who, after an interval, reentered the traveling connection. Of the fifty-five young men who entered the New York Conference in 1801, twenty-nine retired from the ministry within the short period of ten years. During the first fifty years more than half of all who entered the ministry were obliged to locate. During the quadrennium ending in 1840 the locations reached 546, or more than one-fourth of the whole number in the itinerant ranks at its commencement. It can easily be seen what an embarrassment this was. The places of those who retired, often men of cultivated talent and experience, had to be supplied with ever fresh drafts of untried men, a portentous evil; that the Methodist system survived it, and could produce the results it did, although clogged by such powerful obstacles, is a striking testimony to its inherent vitality. The many, many early deaths tell a similar story.

Nearly half of those whose deaths are recorded previous to 1800 died before they were thirty years old, and about two-thirds before they had spent twelve years in the service. Our own Minutes reveal a similar state of things. Down to 1844, twenty-three died and of these the average years in the ministry were nine, or if four who survived unusually are taken out, the average years of the other ministers were but six. The average age of that twenty-three was thirty-two, and of the nineteen only twenty-eight. This speaks very loudly, indeed, of hard labor and inadequate support. Many, many other stories might easily be given in exhibition of that sad yet glorious condition of things, but we have supplied enough to serve as samples. The condition was sad in that there was so much suffering; it was glorious in that the suffering was heroically, gladly borne, and that God's glory was so abundantly manifested through it to the upbuilding of his kingdom and the salvation of great multitudes.

Resuming our survey of the time to which this chapter is devoted we note that new stations and circuits were springing up as the itinerants pushed their way indefatigably in all directions and the Presiding Elders looked out sharply for new openings. In the appointments of 1840, the year which closes this particular period, we find that there were six churches in Boston—Bennett street, Bromfield street, Church street, North Russell street, Mariners', and South Boston—besides one in Roxbury. There were three in Lynn—Common, Wood End and South street; two in Malden, two in Lowell, two in Gloucester, and two in Springfield. Fitchburg is just starting as a mission, but Worcester, which was a mission on the Providence District in 1836, has now 261 members and gives name to a District. There

were 1,671 members in Boston, 738 in Lynn, 1,362 in Lowell, and 361 in Springfield. In the entire Conference there were 22,554 members, a gain of 10,146 since 1830, or 82 per cent, very considerably better than the gain in the entire denomination, which was only 46 per cent for the eight years between 1832 and 1840.

Eleven died in the fifteen years of this period as against nine in the twenty-eight years of the previous one. The average length of their ministry was thirteen years, or almost precisely twice that of those dying before 1825; and the average age of their lives was thirty-six instead of twenty-six, which indicates a little improvement in conditions. Nearly all, however, had entered, of course, in the previous term and the increasing number of deaths showed, no doubt, the abiding effect of the severe struggles then endured.

The Conference during these years made a beginning both in publication and in education, but this can better be treated at a later time. It had, besides Thomas Branch, as secretaries, Ralph Williston, Joshua Taylor, Reuben Hubbard, Zachariah Gibson, Martin Ruter and Daniel Fillmore, seven in all, more in number than in all its subsequent history; but sketches of them will come in more appropriately in another connection. Four Bishops, besides Asbury, presided at these sessions, Whatcoat once alone and three times with Asbury, McKendree once alone, five times with Asbury, once with Roberts and once with George, and George four times alone, besides once with Hedding. These double presidencies, it may be noted, were the expected thing in those days; so much so that we find a frequent entry at the beginning of the Conference in the following form: "Bishop ——— arrived in due time, in good health, to preside, the other Bishops not finding it practicable to attend." The Gen-

eral Conference had voted in 1800 that "each and every Bishop shall attend each and every Conference, and they shall mutually preside and station the preachers, provided that in case they should inevitably be prevented from all attending, the Bishop or Bishops then present shall be competent to discharge the duties of the office as fully and effectually as if they were all present." Eighteen presidencies were single, and eleven were double. The presidents themselves were most of them single, as were the majority of the preachers, the exigencies of the times and "the present distress," as St. Paul puts it, seeming to demand it. Surely they approved themselves as the ministers of God in much patience, in tumults, in labors, in watchings, in fastings, becoming all things to all men that they might by all means save some; the spirit of glory and of God richly rested upon them, while they committed the keeping of their souls in well doing to their faithful Creator, who gave them superabundant witness that their labor was acceptable in the Lord and gave them, too, when their work was done, a crown of radiant glory at his right hand.

CHAPTER FOUR.

ON THE MODERN TERRITORY

1841—1910

During the seventy years of this period there has been no change on our southeastern boundary, in spite of some little agitation at various times to that end. Nor has there been theoretically any change on the west, for the Discipline still stands as it did in 1832 when our limit toward the sun setting was carried from the Connecticut River to the Hoosac Mountains. But practically we have withdrawn, in favor of the Troy Conference, from a few points, such as Otis and Savoy, which we once occupied in the eastern part of Berkshire County, so that the county line may now be deemed our boundary in that direction. In 1900, following an agreement with the New Hampshire Conference, that part of the city of Lowell lying north of the Merrimac was given us so that the whole city might be under one jurisdiction.

Our territory then now contains all of Franklin, Hampshire, Hampden and Suffolk counties; all of Worcester except the town of Blackstone, which goes to the New England Southern; all of Essex except the towns of Amesbury, Salisbury, Merrimac and Methuen and those parts of Lawrence and Haverhill lying north of the river, which belong to the New Hampshire Conference; all of Middlesex, except the town of Dracut, and that part of Tyngsboro north of the river; and the greater part of Norfolk County, ten towns on the lower

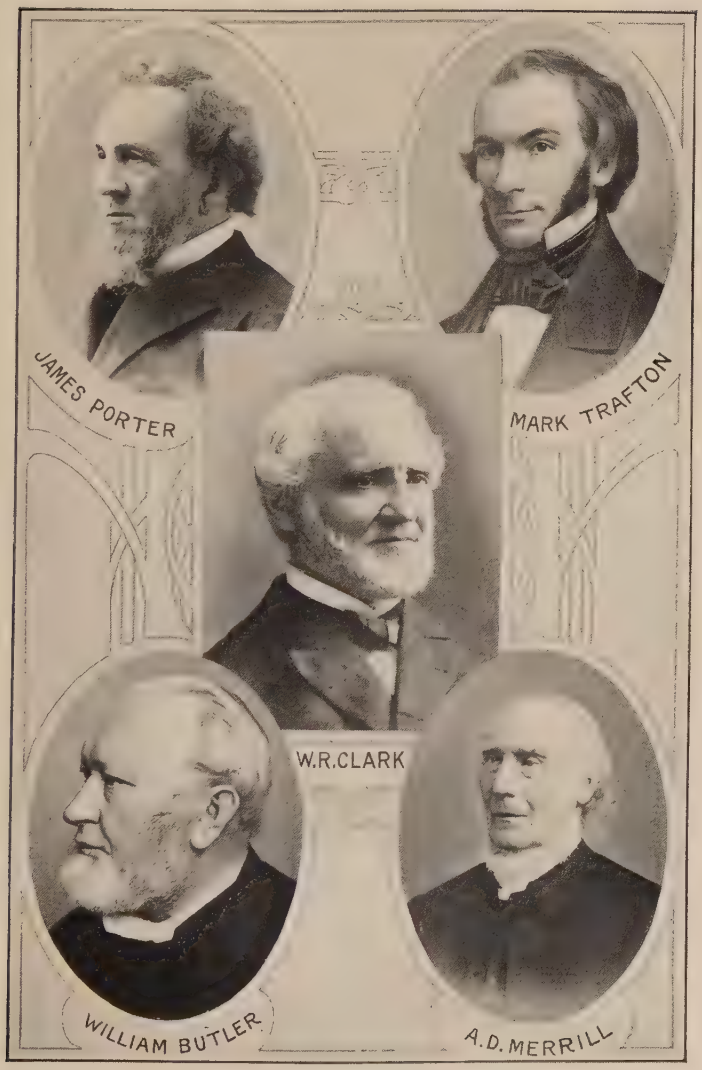

Plate V MODERN MINISTERS

section going to the New England Southern. Of the thirty-three cities in the Commonwealth twenty-five are wholly within our bounds, and part of two others; of the 321 towns we have 209, the other four Conferences—New England Southern, New Hampshire, Troy and New York—taking 112. A careful calculation shows that the New England Conference includes a little more than two-thirds of the State in area and considerably more than three-fourths of the population; that it has three-fourths of the cities and nearly two-thirds of the towns. Our population, in round numbers, is about 2,275,000, our territory about 5,100 square miles. The latter extends about 120 miles from east to west, and fifty from north to south.

It hardly seems necessary to take space for describing at any length this territory and population. Yet a few words may be said. Many words would not suffice to do justice to Boston, which is in reality the center of the Conference (though not geographically), and contains thirty-one of its 225 churches, together with 7,819 of its 46,066 communicants. As we have seen, it did not specially welcome the early itinerants, nor has it been really enthusiastic about them at any time since. The Puritans, who founded it, long ruled it until displaced in later years by the Roman Catholics. Unitarian and Episcopal influences have also been very strong, counting for more than ours in the important sections of the city; and the Baptists outnumber us. The latest figures are as follows: Baptists, 34 churches and 14,560 communicants; Congregationalists, 35 churches and 12,400 communicants; Episcopalians, 23 churches and 12,108 communicants; these last have gained 60 per cent in twenty years. If all the Methodists of every name and nationality are counted—Germans, Swedes, African Methodist

Episcopal, African Methodist Episcopal Zion and Evangelical Association—the total is 9,475. In the whole State the Congregationalists have 119,650 communicants with 603 churches; the Baptists 75,507 with 346 churches; the Episcopalians 53,361 communicants, and the Methodists of all sorts—including those above named, and also the Primitives—77,789. According to the United States census of 1890 the total of Methodists in Massachusetts then was 61,138.

Boston, with its swarming foreign population, as well as its myriads of American born who throng to it for business, affords an unsurpassed opening for Christian work. Its elegant suburbs, which are practically a part of it, yield excellent churches, made up of the very best elements in all respects. Essex County, which spreads along the north shore, has in every way an enviable reputation and a high place in the history of the country. Its shoe towns, fishing towns, factory towns, its summer resorts and thronged academies, give large variety of opportunity. Middlesex farms and villages are famous hives of patriotism and sturdy worth. Worcester County, in the heart of the Commonwealth, largest in area, reaching across the State, is a center of interest and industry of many kinds, fruitful and faithful. The three Counties of the Connecticut Valley, with their fertile fields and lovely scenery and educational interests, have abundant points of advantage, whether for residence or religious enterprise. In the State as a whole, crowded with a teeming, ever increasing population, with its flourishing manufactories and its prosperous foreign commerce, its libraries and museums and colleges, its high standards in every department of civic progress and public improvement, we have a field, not without problems and discouragements, of course, but

one which may well challenge largest endeavor and richly repay the most earnest toil.

Such toil, it should be said, is imperatively demanded if the triumphs of the past are to be repeated. The fact cannot be concealed that our progress of late years has been greatly diminished or checked altogether, mainly because of the changed character of the population, the preponderance of the foreign-born, who are mostly Roman Catholics, in our rapidly growing cities, and, to some degree also, in the country districts which are being deserted by the native stock for other parts of the country. That victories similar to those in the past, however, can not be won again, who would venture to say? Not we. We believe they can. Only it seems certain that such triumphs can be reaped by nothing save the same spirit clothed in forms as well adapted to the present as those which the fathers used were to their day. Must there not be a type of Christianity as much better than the usual sort now as that of early Methodism was better than the kind then customary? Must not the piety that will conquer Romanism and achieve revivals in spite of all hindrances be of an exceedingly intense description, manifesting the very mind of Christ, glowing with his passion for lost humanity, ready for the Garden and the Cross, the death agony and the bloody sweat? It would appear so most surely. Given these, and right methods will be discovered, fruitful expedients will not be lacking, a solid and overwhelming advance will once more be inaugurated, to the glory of God and the salvation of millions.

The District boundaries during the seventy years now under survey have altered decidedly at various times. In 1841 there were three Districts—Boston, comprising in the main Suffolk and Essex Counties; Worcester, com-

prising its own domain and part of Middlesex, including Lowell; and Springfield, comprising the three western counties. This plan continued till 1850, when four Districts were made by Bishop Morris, and the arrangement stood thus until 1875. At the session of 1851 the Conference expressed its dissatisfaction with the four District scheme, and asked Bishop Janes to restore the three, but in an elaborate address at the close, which was ordered printed in the Minutes, he expressed his decided opinion that four was preferable, both for the cabinet work and for the wider extension of Methodism throughout the State by means of the increased explorations, which four men would make. For the first of these years the nomenclature was Boston, Charlestown, Worcester and Westfield, but this latter designation lasted only during 1850, for which time the Worcester District extended to the river, taking in Springfield. Charlestown District (which included Lowell, Lynn and Cambridge) remained three years more, and then it gave place to Lynn, as was fitting. In 1875 Bishop Gilbert Haven thought that a fifth District was necessary, and added one named Lowell, but it proved something like the fifth wheel of a coach, and was by universal desire dispensed with in 1876.

For that year and the following the old names were restored. But in 1878 there was a radically new deal by Bishop Harris, acting under the guidance of Elders Hascall, Sherman, Dorchester and Whitaker, by which the lines of the leading railways were regarded as the controlling factors in the situation. It was realized that all Massachusetts east of the Connecticut naturally and increasingly gravitates, in reference to business, politics, social and ecclesiastical matters, toward Boston, and the more direct the connection given with the metropolis to

this territory the better it would be accommodated. It was felt that the traveling facilities for the Elders would be larger, their support more readily raised, and the adjustment of the appointments more equitably, as well as more easily, managed by this arrangement. The Boston District was made to stretch as far west as Worcester, and cover the towns along the Boston and Albany railroad, together with the country south of it. The Lynn District was confined, then as now, mainly to Essex County, and was not very much disturbed, except that it was given East Boston instead of Charlestown, Cambridge and Somerville. The Springfield District was given the western part of the Worcester territory, as well as its own three counties. A new District, called North Boston, was formed of the places north of the Boston and Albany railroad in Middlesex and Worcester Counties, served by the Fitchburg, and Massachusetts Central, and Worcester and Nashua railways, including Charlestown, Cambridge, Lowell, and Somerville. This general arrangement, with some minor modifications, such as putting Newton into the Northern District, has remained to the present day, and appears to work as well as anything that can be suggested.

An effort was made, without success, in 1894, to restore the old Worcester District, and an effort, also fruitless, was made in 1899 to form a Metropolitan District to consist of Greater Boston, with a few surrounding cities and towns. There was a period also when the names of the four Districts were radically changed. In 1894 and 1895 they were called Boston East, Boston North, Boston South and Springfield. In 1896, 1897 and 1898 they were called still more baldly and clumsily, East, North, South, West. Such violent denudation of precious memories and appropriate dignities could not abide; and in

1899, under Bishop Mallalieu, the old names were restored. The four Districts have ever since been designated by the soundly significant titles: Boston, Cambridge, Lynn and Springfield.

An examination of the 234 cities and towns within our borders shows that we have work in 136 of them, leaving ninety-eight unoccupied by us. This is not particularly different from what it was forty years ago. Then, 1868, an elaborate report on the subject prepared with great painstaking by Daniel Dorchester, showed that there were 229 cities and towns within the limits of the Conference, in 133 of which we had work, having increased to that from 103 in 1850. He found that most of those unoccupied were among the least thriving towns, forty of them containing less than 1,000 inhabitants, twelve having less than 600, and fifty-two having steadily decreased in population since 1850. He found also that these ninety-six towns were already better supplied with religious privileges than most other parts of our Conference territory. The same thing holds true now. He, and a strong committee associated with him, recommended that new work should be inaugurated every year in one or two of the largest, neediest places yet unentered by us, no steps being taken without the approval of the Elders and of the majority of the neighboring ministers and lay delegates to our Conference. "We are as often hasty as we are tardy in this work. Inconsiderate activity is as dangerous as inconsiderate delay—frequently more so; for it is more difficult to uproot than to plant." These and other related considerations are well worth attention and careful study. An analysis of the North Boston District in 1883 showed that out of sixty-four towns and cities we had work in thirty-four; in the thirty which we had not entered there were fifty

evangelical Protestant churches and thirty-four others, with an average of one church to every 554 inhabitants, whereas in the thirty-four where we were there was but one church to 1,373 inhabitants. It was noted in 1865 that thirty-one towns in Middlesex County had no Methodist preaching. Only nineteen are in that condition at present, with twenty-five in Worcester County, fifteen in Franklin, twelve in Hampshire, five in Hampden, twelve in Essex, and ten in Norfolk. Probably in a few of these places there is as good an opportunity to establish Methodism (and perhaps as much need of it), as there was afforded to our fathers in the early days. Have we as as large a measure of their spirit as we might possess?

Within the last few years this matter has been laid heavily upon the hearts of some members of the Conference, and a Commission on Aggressive Methodism, with Thomas C. Martin, its main promoter, as Secretary, has been constituted, and is still in operation. Mr. Martin's investigations showed him in 1905 that there were eighty-four places in the Conference where Methodist preaching had been discontinued. It may be questioned if he found them all. It is a very instructive, if not particularly cheering, exercise to examine, as we have done, the appointments of the Conference for the last seventy years, or since the present boundaries were established. The names which appear upon this list at some time or other, often for a long series of years, but do not appear now, are in the neighborhood of 130. In many cases it simply comes from a change of designation, with no loss of any kind, as where Assabet gives place to Maynard, Groton Junction to Ayer, Rockbottom to Gleasondale, North Avenue to Epworth Church, Lynn Wood End to St. Paul's, etc. But in fully one hundred places, so far as we can judge, churches or preaching

appointments (in many cases mere supplies) have been given up. In Boston alone there is something like a score of these; among them Suffolk Street, Windsor Street, Ruggles Street, Washington Street, Odeon, Madison Square, Mariners' Church, Foreigner's Mission. There is no need to print entire the long list of appointments to towns and villages which have dropped out. The following are specimens: Agawam, Ashfield, Boylston, Bolton, Becket, Carlyle, Deerfield, Dudley, Granby, Heath, Hardwick, Hatfield, Harvard, Hadley, Jenksville, Lynnfield, Middleton, Mendon, Miller's Falls, Nahant, Northfield, Pelham, Princeton, Rowe, Rutland, Savoy, Sutton, Sterling, Topsfield, Turner's Falls, Wenham, West Boylston, West Brookfield. In most of these places, and the others not mentioned, the enterprises were very feeble, the struggle of the handful was persistent, almost heartbreaking, there occurred disastrous changes in the population, dissensions sprung up, strange doctrines invaded, buildings were burned, consolidations took place, other arrangements seemed more profitable. In some cases probably there was never any real call for the establishment of a Methodist church, or, if there had been, it ceased to be, as denominational differences disappeared and union was deemed in the interest of the kingdom of God. Poor locations occasionally accounted for the failure. With depleted population or an overwhelming advent of Roman Catholic foreigners or Jews, with business bankruptcies or wholesale removals from various causes to the cities or the west, it is no wonder that not a few diminutive societies or classes failed to see the necessity or possibility of holding on. The Commission on Aggressive Methodism, with its commendable and useful Bureau of Need and Supply, can and will do, we think, a good work in looking

after this matter. Attention cannot be called too loudly to the truth that much of our State is mission territory, where other denominations are putting in very large amounts of missionary money (ten dollars to our one), and are pushing hard to enter every open door. This latter fact may make it in one respect less essential that we struggle to extend our work to more points in this region. Indeed, to have larger, better churches seems to many more important than to have a greater number of insignificant ones. But there is undoubtedly still a demand for our especial kind of Christianity, which God has so greatly honored in the past, and there is room for more zeal on the part of both ministers and lay members in laying hold of every opportunity to supply the outlying districts in both city and country with that pure gospel which is the power of God for the saving of souls.

That with requisite zeal wonderful things can be done in these days as well as in those long gone might be shown by many instances. The most recent example, fresh in the minds of all our readers, is that of the marvelous achievement in Chelsea during the last few years. The Mt. Bellingham church was burned September 25, 1905. The society had left only a site and a thousand dollars in cash, the amount by which the insurance exceeded the mortgage. It went to work, with courage almost incredible, and raised $26,000, putting up a stone church without debt and far surpassing the former one. This had scarcely more than been comfortably entered upon when, April 12, 1908, in a conflagration that almost wiped out the city, the church and parsonage with all their furnishings were completely destroyed: the whole church and congregation, with trifling exceptions, lost also their homes. Did this discourage pastor and

people? Had they any heart left with which to survive this double blow? Marvelous to relate, they rose and performed another miracle even greater than the former one. In less than a year they dedicated another church more beautiful than the previous, without a mortgage, and with a parsonage every way better than the one consumed. They were generously helped, of course, by the Conference, but their own gifts and graces were the chief element, and remain a wonder to all beholders. The pastor, whose leadership was so indispensable and inspiring a factor in the achievement, is a product of missionary work in Turkey, an Armenian by birth, Arakel H. Nazarian.

We must take space to cite but one more instance proving that we have in modern times the apostolic spirit of the fathers and can match their exploits. It is connected with the establishment of Methodism in Franklin, in 1872. Edward Payson King, who passed to his reward in 1893, aged fifty, worn out with incessant, self-denying toil in city mission work, was sent to Franklin that year. There was no society or church, only a class of three brethren and ten sisters, no one of whom was worth over $500. But the Universalist meeting-house was for sale, and a member of the Conference had agreed to buy it for the Methodists. The purchase was actually made of the society's agent, when the society itself, coming together, repudiated its agent's action and voted not to sell. What did the courageous young itinerant (only two years out of the School of Theology) do? Ask to be removed and sent where he could find a proper support for his family? Not at all. He immediately bought one of the most eligible lots in the village, and commenced digging and stoning the cellar, showing to all that he meant to stay. He then

opened a subscription list, heading it himself with a hundred dollars, and in a short time had several thousand dollars in sight. A church was built seating more than any other in town, dedicated by Bishop Simpson, in June, 1873, valued at $16,000, and there was, very soon, a revival in which nearly 200 professed conversions. All this was in the face of the most bitter, persistent and unscrupulous opposition on the part of many, who were determined that Methodism should not gain a footing in this stronghold of Universalism. But faith and courage, pluck and prudence, overcame, as it has a way of doing, and the Methodist church still flourishes in Franklin.

The changing names of our churches, to which reference is made above, deserves an additional paragraph. As the locations have improved, in accordance with the better standing of our people financially and socially, the names have been correspondingly altered, not simply by the substitution of streets and avenues for lanes and alleys, but by the taking on of high sounding ecclesiastical appellations, or designations to indicate priority of rank. This last tendency is especially noticeable, and may perhaps in part be explained by the growing reverence for the heroic labors of the fathers and a desire to claim some special partnership with them. If it leads to a closer imitation of, or larger infusion with, their spirit it will indeed be well. No less than thirteen of our churches now plume themselves upon being First in their respective places, namely Lynn, Boston, Somerville, Chelsea, Everett, Medford, Waltham, Fitchburg, Warren, Springfield, West Springfield, Westfield and Northampton. Five churches—in Lynn, Charlestown, Cambridge, Worcester and Springfield—have deemed it well to emphasize their devotion to the Trinity. Six saints—Mark, Luke, John, James, Andrew and Paul—

are commemorated on our roll in Lynn, Boston, Brookline and Springfield. Wesley is four times remembered —in Boston, Salem, Springfield and Amherst—while Asbury has but one such honor, in Springfield. There are three Grace churches—in Cambridge, Worcester and Springfield—and one Bethany, in Boston, while two churches, in Boston and Newburyport, wish it to be particularly understood that they are specially dedicated to the needs of the people. Pickering had a place for a while in the designation of the Medford church, and Mother Munroe in a small enterprise on Charlestown Neck; but, so far as we know, the name of Jesse Lee has not been appropriated for any of the many churches in our Conference, which he had a hand in founding.

The tendency of later years has been to connect with the churches the names of those who have been large pecuniary benefactors; although the William Butler Memorial at Shelburne Falls does not come within this category, but is meant to recall the fact that the distinguished missionary was once pastor there. The Fisk Memorial at Natick is so called because of Misses Sarah and Lucy Fisk, sisters of the Rev. Franklin Fisk, most estimable ladies, and devoted Methodists, for a long time members there, who gave over $4,000 toward the debt on the church property. Somewhat similarly the Baker Memorial at Upham's Corner, Boston, perpetuates the devout woman, Miss Sarah Baker, who dedicated her substance to the Lord in this place. She was a dressmaker, and for years worked early and late at her trade. Having no immediate family, she felt it her pleasure and privilege to dedicate her hard earned savings, gathered by strict economy, to the erection of a meeting-house in Dorchester. She bequeathed $5,000 to the trustees of the New England Conference, specifying that it

should be put at interest for twenty years and then expended upon a church within a designated distance of her residence, whose seats should be free. The money was so well invested that at the end of twenty years it had come to be $22,645 and in 1891 a very handsome building most eligibly situated not far from the home of its donor, and worth $75,000, was opened for the worship of God.

In the Neponset section of Dorchester is located a church called Appleton, from a Colonel Appleton whose wife, a loyal Methodist, identified herself in the sixties, when she came there to live, with the new society just struggling to its feet. In 1869 she cancelled the entire indebtedness of the church, besides giving them $1,000; in gratitude for which the people in 1870 changed the name from "Second" to Appleton Methodist Episcopal Church. There is also in Boston a Morgan Memorial, to which considerable history attaches. Its founder, the Rev. Henry Morgan, on whose tombstone in Mt. Auburn Cemetery these words are inscribed: "An earnest preacher and a beloved pastor of the poor," was an Independent Methodist minister who, when the church edifice on the corner of Shawmut avenue and Corning street, erected for the Church of the Disciples under Dr. James Freeman Clarke, was sold at auction in 1869, bought the property, and for several years conducted mission work there. At his death he provided by will that the property should be owned by "The Benevolent Fraternity of Churches," a Unitarian organization, and the work be in charge of a preacher of the Methodist Episcopal Church to be appointed by the New England Conference. This has accordingly been done, and a very successful enterprise for the good of this crowded neighborhood is conducted at this point. In Boston also (South

Boston), but of more recent naming, is the Barham Memorial, so called because of the long and prominent connection with Methodism here, in what was for a good many years known as Dorchester Street church, of Mr. R. H. Barham, a most liberal contributor and main donor in forwarding the work. Also in the Forest Hills section of West Roxbury we have the Upham Memorial, named for the lamented Frederick N. Upham, who, when pastor at Roslindale in 1893, began meetings here resulting in this new organization. In Malden we have at Belmont Hill a Robinson church, so named in gratitude for the very substantial aid afforded by Mr. Roswell R. Robinson of the Malden Center church, who is always ready for every good work. In Worcester at Webster Square there is a Trowbridge Memorial, in consequence of the removal of the debt of $9,000 a few years ago by Mr. C. E. Trowbridge of the Whitinsville Methodist Episcopal church, since deceased. The church at Uxbridge has attached to it the name of Mr. Moses C. Taft, a Unitarian, who was the means of the society's being started in 1875, and was the main builder of the church edifice: his children also liberally continue his benefactions. At Lynnhurst, Saugus, there is a Dorr Memorial, named for a former pastor, Henry Dorr, who in 1892 started the enterprise and died quite suddenly in 1894. And this very year the church at Feeding Hills has taken the name of Lay Memorial, in honor of Mr. E. R. Lay, of Westfield, whose father and grandfather had been identified with this church from the beginning, and who has himself just put up here a beautiful edifice, completely furnished, costing about $12,000.

In the previous chapter we have ventured to specify a few of the many entering during those periods, whose names for various reasons subsequently gained promi-

nence. In the seventy years now reviewed it is still more difficult to make a selection (where obviously no distinct line can be drawn) that shall not seem to leave out many who ought to be included. Yet among those not now living there are a few not coming under other heads (such as the educational and publicational, which will be treated elsewhere) that will be generally recognized as peculiarly deserving special recognition. Lorenzo Rockwood Thayer joined the Conference in 1841, the year of his graduation from Wesleyan University. He was a member of three General Conferences, Presiding Elder for sixteen years, pastor in important places twenty-nine years, also a member of the Board of Overseers of Harvard College for twelve years. He became a supernumerary in 1886, and passed away in 1888 at the age of seventy-three. Reserved in the expression of his feelings, he was really warm-hearted. He had a clear head, a cool, well-balanced judgment, and a spirit thoroughly loyal to the doctrines and discipline of Methodism, so that his word carried weight. There have been few better Presiding Elders.

Another who excelled in the same office was Loranus Crowell, filling it for sixteen years, besides serving for twenty-nine years in prominent pastorates. Born in Ware, October 28, 1815, he was graduated at Middletown, 1840, joined Conference in 1844, and died at Lynn, April 8, 1889. He was a man of remarkable modesty and remarkable strength, of deep sympathy and boundless charity, of profound piety and wide extended usefulness in many fields.

Joining also in 1844 was William Robert Clark, who was born in Greenfield, September 26, 1822, and graduated at Middletown, 1852. He filled with great acceptability our best pulpits (serving one term also as Presid-

ing Elder) until increasing infirmities compelled him, in 1894, to retire to Cambridge, whence he passed on triumphantly to heaven, June 18, 1905. He was elected to four General Conferences, and did much for the establishment of Boston University, but it was for the radiancy of his character that he will be chiefly remembered by the many who loved him. He was a model minister of the gospel. Scholarly, eloquent, dignified, tender, modest, and every way most lovable; a courtly gentleman, a broad-minded and progressive thinker, ever seeking after truth; pure in heart, kindly in spirit, unselfish in action, intellectually alert, religiously consecrated; an apostle of sweetness and light, with shining face, optimistic outlook, buoyant cheerfulness even in suffering, and a wealth of sympathy toward all who sorrowed; few men have ever lived who so impressed themselves upon the New England Conference, very few were so gratefully listened to when important questions were under debate, very few have been more appreciated among the churches, very few have carried to the end a character which stood out so strongly, grandly, nobly, in all respects. Polished in diction, fervent in prayer, powerful upon the platform, an uncompromising foe of evil, a splendid worker for Jesus, a stainless knight of the cross of Christ, he was ever an example of the high type of Christianity which he so effectively preached, and the aroma of his saintly life will long remain among us.

William Butler was a native of Ireland, being born in Dublin, January 30, 1818. He became connected with the New England Conference in 1850, taking stations at Williamsburg, Shelburne Falls and Lynn Common. Then, 1856, came the summons to found, in India, a mission for the Methodist Episcopal Church. He accepted

the perilous post, declined by many, threw himself into his mighty task with indomitable energy and boundless enthusiasm, heroically braved the dangers, carried the cares, and bore the heavy burdens of the early years, located the stations with skill, purchased property with good judgment, secured the friendship of the British officials on the ground, commanded attention for his cause from the American churches by the constant use of a rarely equaled pen, obtained large gifts from many, rallied around him a noble band of helpers, and, in short, did conspicuously well a work which might easily have been mismanaged with direful consequences to the mission. Returning, on the organization of the India Conference in 1864, he took churches at home, was chosen Secretary of the American and Foreign Christian Union, and then, from 1872 to 1879, he gave his strength and faith and courage to the founding of another foreign mission, the one in Mexico. He was a seer and a statesman, with vision and grace, whom God picked out to do great things. His name will long be held in loving and honored remembrance, his laurels will not fade, no one can take his crown. He died at Old Orchard, Maine, August 18, 1889.

Others there are, not so thoroughly ours as these that have been mentioned, but with us for a season by transfer and shining among our churches with large lustre, in some cases dying among us after long labors. Amos B. Kendig was one of these; he has just passed on at the age of seventy-eight, born in 1830. He came to our Conference first in 1875, and spent in all twenty-three years with us. His was a great ministry. With unflagging zeal he preached a full gospel, with abundant fruit, and was a most aggressive worker to the very end. William Nast Brodbeck was another. He cannot be ade-

quately characterized in few words. He came to us in 1886 from Ohio, where he had for fourteen years given complete proof of a powerful pastorate. At Tremont Street, Brookline and Charlestown for twelve years he wrought wonders in the name of Christ, passing on to the larger life in 1898, at the age of fifty. He had a captivating personality and a wholly consecrated character. In the same year, 1898, Hugh Montgomery died at Marblehead, aged fifty-nine. His thirty-six years in the ministry were mostly spent in the New Hampshire and New England Southern Conferences, but the last twelve were within our boundaries. He was a son of Ireland, and laid hold with bold, heroic hand on the tasks God gave him. He wrought mightily for temperance, was loved warmly by those he helped, and cordially hated by multitudes of evil-doers whom he caused to fear. Few men have crowded into a lifetime more or better work than he.

Less permanently identified with us, but serving our best churches for a time and remembered by large circles of friends, were Ira G. Bidwell, William S. Studley, J. A. M. Chapman and J. O. Peck. The latter seems to belong to us rather more than the rest because he joined here on trial in 1860, two years before graduating from Amherst College, and was appointed to Amherst; then at Chicopee Falls, Mt. Bellingham, Worthen Street, Grace church, Worcester, and Trinity, Springfield, he ministered with all possible acceptance until 1873, when he was transferred to Rock River Conference and entered on that wider career which brought him to the Missionary Secretaryship in 1888 and 1892. In the leading churches of Chicago, Baltimore, New Haven and Brooklyn he proved himself one of the most marvelous pastoral evangelists that America has ever seen, taking

into his churches many thousands. As a missionary secretary he was an oratoric cyclone for six wonderful years, till he fell at his post May 17, 1894. William S. Studley also was especially our own (although highly honored in other sections), because he was born and brought up in Boston, spending the first twenty-five years of his life here, converted at the North Russell Street church, entering the ministry with us in 1850, on his graduation from Middletown, and taking stations with us both then and at two other times, when he was a member, at Malden, Charlestown, Lowell (Central and St. Paul's), Tremont Street (twice) and Newton.

Closely connected with the personalities of the Conference, it would seem to be in place here to cite a few chief families, seventeen in all, to whom Methodism in New England, and in this section of it particularly, has been greatly indebted, for they have contributed, each of them, one hundred years and upwards to the itinerant ministry of this region. The roll begins with the Merrills and runs as follows:

Joseph A. Merrill, 42 years.
John Wesley Merrill, 62 years.
Nathaniel J. Merrill, 67 years.
David K. Merrill, 37 years.

This father and three sons foot up a total of 208 years. To make this family record complete must be added:

Abraham D. Merrill, 56 years.
John M. Merrill, 39 years.
Charles A. Merrill, 41 years.
William Merrill, 43 years.

These were not very closely connected with the preceding, or with each other, save that the first two were father and son. But they belong to the same general

stock running back to Nathaniel Merrill of Newbury, Massachusetts, and if their 179 years be added to the 208 it makes 387 to the credit of this illustrious name, in this Conference alone. As only one of these is still living, Nathaniel, and he over ninety, the tale cannot be much further extended, and the time draws very near when this honored name, once so plentiful on the Conference roll, shall have no further representative.

Next in order of rank come—

Joel Steele, 40 years.
Joel A. Steele, 48 years.
George M. Steele, 51 years.
Daniel Steele, 61 years.
Wilbur F. Steele, 37 years.
Charles B. Steele, 24 years.

Here the first was father of the second and third, the fourth father of the fifth and sixth, while the third and fourth were third cousins. The first family having 139 years and the second thus far (all living) 122, the grand total is 261.

Dexter Bates, 16 years.
Lewis Bates, 61 years.
Lewis B. Bates, 58 years.
George W. Bates, 16 years.
George H. Bates, 38 years.

Here the first two were brothers, and the next two were brothers, sons of Lewis, while the last was son of the one before. We find, therefore, in this very closely related group 189 years. All have now gone. Another very similar group, coming to nearly the same extent of time is—

Enoch Mudge, 57 years.
James Mudge, 8 years.
Zachariah A. Mudge, 48 years.

Thomas H. Mudge, 19 years.
James Mudge, 42 years.

The first in this case was an uncle of the next three, and the last a son of the second, and the total years 174. Here also the last is now the sole representative of a name that from the very beginning of the Conference, earlier than any other, has had a part in its work.

Yet more closely compacted and allied is still another group of five, namely:

Daniel Dorchester I., 38 years.
Daniel Dorchester II., 60 years.
Daniel Dorchester III., 35 years.
Liverus H. Dorchester, 20 years.
Daniel C. Dorchester, 9 years.

Here are father, son, two grandsons and a great-grandson, making a record thus far of 162 years, with many more to come, but not at present in this region. Next is a family of four who count already 153 years, father, son and two grandsons:

Frederick Upham, 70 years.
Samuel F. Upham, 48 years.
Frederick N. Upham, 13 years.
Francis B. Upham, 22 years.

Closely following must be placed a group of three bearing the same name, the first two being somewhat distantly related, the third a son of the second; the total is 151 years:

Stephen Cushing, 66 years.
Samuel A. Cushing, 49 years.
John R. Cushing, 36 years.

After a little interval we find the Othemans, two brothers and a son of the second, totaling 144 years:

Bartholomew Otheman, 65 years.

Edward Otheman, 51 years.
Edward B. Otheman, 28 years.

Then another group, consisting of father and sons, aggregates, so far, 132 years:

William Rice, 56 years.
William North Rice, 41 years.
Charles F. Rice, 35 years.

The next family, which has given two Bishops to the church, consists of two fathers (Erastus and Gilbert) who were cousins, and a son of each, and a father of the first named Bishop:

Jotham Haven, 2 years.
Erastus O. Haven, 33 years.
Theodore W. Haven, 18 years.
Gilbert Haven, 29 years.
William I. Haven, 29 years.

This foots up 111 years. Then come seven families close together, the first three of two brothers each, the last four of father and son, or sons, all of which, except the last, go somewhat over the century mark:

Thomas Marcy, 54 years.
Ichabod Marcy, 58 years.
John H. Mansfield, 54 years.
George W. Mansfield, 52 years.
Henry W. Warren, 55 years.
William F. Warren, 55 years.
John Lindsay, 37 years.
John W. Lindsay, 67 years.
N. D. George, 60 years.
F. T. George, 47 years.
Franklin Fisk, 60 years.
Herbert F. Fisk, 45 years.
Austin F. Herrick, 43 years.

Austin H. Herrick, 31 years.
Ernest P. Herrick, 26 years.

It does not fall within our province nor have we space to indicate specifically the value of the work done by these sixty-two men (twenty-one of them still on earth) of the seventeen families scheduled. A glance at the figures will show that Frederick Upham had the longest ministry—seventy years—but ten others had sixty and over. The sixty-two include three bishops, many college presidents, professors, editors, authors, presiding elders and masters of assemblies or eminent pastors who did the church great service. The first seven of these families, those having over 150 years, have contributed 1,477 years, the last ten 1,131; the entire seventeen foot up 2,608 years. Will there be any other seventeen families during the next century that will total up an average of more than 153 years apiece for the Master's work in this or any Conference? It does not seem likely. If there are seventeen families elsewhere in some other part of the country that have done as well we should be glad to hear of it.

Another interesting line of research, which appears to come rightly into this chapter as it pertains to the personnel of the Conference, consists of some interesting statistics based on our biographical records which have now for a long time been carefully kept. Confining the examination, for convenience sake, to an even two hundred of those now carried on the rolls, we get a very good bird's-eye view of the Conference from various special points of observation. As to their birthplaces, for example, we find that Massachusetts claims sixty-five, with forty-six springing from the rest of the New England States, while fifty come from other States of the Union, and thirty-nine from foreign lands. The for-

eign lands are: England, eighteen; Ireland, five; Nova Scotia, six; Newfoundland, three; Canada, two, and one each from New Brunswick, Sweden, Denmark, Italy, Turkey. The other States are: Maine, twenty; New Hampshire, twelve; Vermont, nine; Connecticut, three; Rhode Island, two; Ohio, thirteen; New York. eleven; Pennsylvania, seven; Maryland, five; Indiana, three; Iowa, three; West Virginia, two; Michigan, two; New Jersey, two; Illinois, one; Colorado, one. New England furnishes sixty of the first hundred (first in time of entering), and fifty-one of the second hundred; foreign countries twenty-three of the first hundred, and sixteen of the second; so that Methodism in the other States is furnishing, through the School of Theology, just about twice as many of our members (thirty-three to seventeen) as it did some time ago.

It is not a little surprising, and a testimony to the fluidity of our great church, to find that seventy-one of the 200, or over 35 per cent, have come into the Conference as transfers, forty-four in the first hundred and twenty-seven in the second; 129 joined us at the beginning of their ministry and all but sixteen of these have known no other Conference. The seventy-one who have come from other Conferences originally joined as follows: New England Southern, eight; New Hampshire, seven; East Maine, seven; Maine, five; Vermont, five; Colorado, three; the following two each, Wilmington, Austin, Troy, New York East; and the following one each, Genesee, Northern New York, Black River, Rock River, Indiana, North Indiana, Wyoming, West Wisconsin, Iowa, Upper Iowa, St. Louis, Pittsburg, Philadelphia, New York, Cincinnati, Central Ohio, North Ohio, Dakota, Erie, Des Moines, Canada, Italy. Here are no less than thirty-two Conferences that have con-

tributed to simply a portion (200 out of 266) of the aggregate membership of the New England Conference. And still other Conferences visited on transfer by those now with us are the following: Wisconsin, Central Illinois, Oregon, East Genesee, Baltimore, Wilmington, Detroit, Arkansas, Kentucky, Ohio, Louisiana, Northwest Swedish, Germany, Japan, India—fifteen more. Forty-seven Conferences are thus more or less mingled or drawn from to make one. Methodism is certainly a connectional body which, "fitly framed and knit together by that which every joint supplieth according to the working in due measure of each several part maketh increase unto the building up of itself in love." (Eph. iv. 16.)

The average age of the first hundred is 68½ and of the second 47½, of the whole two hundred, 58. There is one over 90, nine between 80 and 90, thirty-five between 70 and 80, forty-one between 60 and 70, fifty-six between 50 and 60, forty-seven between 40 and 50, and eleven between 30 and 40. Five have been in the ranks sixty years and over, nineteen between fifty and sixty, twenty-six between forty and fifty, forty-two between thirty and forty, and sixty-one between twenty and thirty years. The age of entering the ministry shows a tendency to increase. In the earlier years of the Conference quite a number entered before they were twenty, and a good many very soon after. But in the first fifty of these under consideration the youngest who entered was 21, the oldest 32; in the second fifty the youngest was 22 and the oldest 39; in the second hundred the youngest was 22 and the oldest 43, the average age being 29, while the average of the first hundred was 27, and of the first fifty less than 26. This would seem to

show that fewer enter now without the fullest available education, which is certainly the case.

The age of conversion does not vary much, but so far as it shows a difference the tendency is toward younger dates. The average for the first hundred is 17, for the first fifty of the second hundred 16, for the second fifty 15. Many were converted at 12 and under, and many can specify no time other than early childhood. The infant baptisms were forty-one in the first hundred, and only thirty-one in the second, which would seem to be chiefly owing to the decrease in the foreign birthplaces. All but three have been married, and the number of children average about three each.

In the item of education the facts are instructive and serve to show the high grade of preparation now demanded and attained. Wesleyan University furnished thirty-eight to the first hundred and fourteen to the second; Boston University (including Concord Biblical Institute as well as the School of Theology at Boston) furnished thirty-four to the first hundred and seventy-one to the second; thirteen of these 105 taking a double course, collegiate and theological; and this figure would be increased by at least thirty in the more recent classes entering subsequent to this count. Wilbraham helped to educate twenty-two in the first hundred and sixteen in the second. Other universities, colleges and academies which have contributed to the training of these 200 men run as follows: Harvard, Amherst, Brown, Dartmouth, Rochester, Dickinson, Mt. Union, Ohio Wesleyan, Northwestern, DePauw, Lawrence, Albion, Chicago, McKendree, Baldwin, Michigan, Wisconsin, Omaha, Denver, Scio, Cornell, Soule, Johns Hopkins, Delaware, Franklin, Washington and Jefferson, Pacific, Taylor, Claverack, Sackville, Stanstead, Clermont, Milton, Montreal,

Andover, Drew, Union, Grant, Rome, Berlin, Leipzig, Jena, Halle, Tilton, Kent's Hill, East Greenwich, Bucksport, Poultney, Cazenovia, State Normal, Ashburnham, Monson, Boston Latin, Phillips Exeter. Here is a total of fifty-seven institutions; surely a goodly list, a most creditable showing, one that could not be exhibited, we venture to say, in any other Conference of the church. One of the most effective of our ministers takes pride in saying that he graduated from "Brush College," and a number of others, not among the least worthy, could say the same.

The learned degrees won and offices of distinction filled have been very many indeed. Presidents of universities, deans of colleges and theological schools, professors in colleges and academies, chaplains in various institutions and in the navy or volunteer army, missionaries, editors, consuls—the number filling these various posts with high credit is large. The most recent list of appointments gives forty-two assigned to special work, a larger number than can be found elsewhere. It is perhaps worth noting also that among the 200 ministers of the Methodist Episcopal Church whose names have found their way into the convenient and well-known manual, "Who's Who in America," no Conference surpasses the New England in the number of its members on that honor roll; only one has an equal number; and only three others have half as many. Had the calculation been made a very few years ago when several distinguished men, now gone, like Drs. Upham and Dorchester, were with us, we would undoubtedly have stood well in the lead of all. As it is we have ten times as many as most of the Conferences, and three times as many as several of the best in the chief centers.

We have noted that in the two previous periods nine

and eleven, respectively, succumbed to the wear and tear of the itinerancy, or twenty for the first forty-four years, averaging only ten years in the ministry, and their age at death being 31. In the seventy years covered by the present chapter there have been 255 deaths, a steadily increasing number as the decades have gone on, as might naturally be expected, and also with a somewhat increasing average age. In the forties there were thirteen averaging 49; in the fifties nineteen averaging 50; in the sixties twenty-two averaging 59; in the seventies thirty-six averaging 59; in the eighties forty-three averaging 70; in the nineties fifty-nine averaging 68; since then sixty-three averaging 74. The years spent in the Conference have also greatly increased. Four of the 200 spent sixty years and upwards in the ranks, nineteen between fifty years and sixty, twenty-six between forty and fifty, forty-two between thirty and forty, sixty-one between twenty and thirty, forty-two between ten and twenty, and six under ten years, or an average of thirty years each for the whole, forty-one in the first hundred and nineteen in the second, a contrast indeed to the ten years of the earlier times.

Plate VI OUR OWN BISHOPS

CHAPTER FIVE.

THE CONFERENCE ORGANIZATION.

In all bodies of men who assemble for concerted action and are charged with important interests, the efficiency of the gathering demands a certain amount of machinery, on the smooth working of which the outcome largely depends. In describing that machinery considerable space must of necessity be allotted to the presidents and secretaries, for on their ability and adaptation to their duties not a little rests. In many kinds of conventions the choice of a president is hotly contested. In others the chair is filled so poorly that business is greatly hindered. A Methodist Conference is spared all trouble of this sort. The presidency in our ecclesiastical polity is assigned to the Bishops. It is stipulated, however, that "in case no Bishop is present, a member of the Conference appointed by the Bishop shall preside. And if no appointment is made or the person appointed does not attend, the Conference shall elect, by ballot without debate, a president from among the elders." Only in a very few instances during these 120 years have these latter provisions been brought into use at any of our sessions. The very first session, in Wilbraham, September 19, 1797, was held without a Bishop. Asbury did his best to get there. But, sick and worn out with his labors, "a swelling in the face and bowels and feet," so that he could not put his foot to the ground, he was obliged to give it up, and wrote from New Rochelle to Jesse Lee to take his place, which

he did, making the appointments for the ensuing year, with the approbation of the preachers. Again, in June, 1815, when the Conference was held at Unity, N. H., the MSS. record says: "Bishop Asbury arrived through much fatigue and in a very low state of health which rendered him wholly unfit to endure the fatigue of sitting in Conference, and Bishop McKendree sent on information that sickness had detained him and that he was unable to get nearer than Pittsfield, Massachusetts; in consequence of which George Pickering was appointed president *pro tempore* and presided during the sitting of the Conference." He signed the journal, and the Conference at the close voted him "thanks for his punctual attendance, able service, and impartial decisions." In 1827, at Lisbon, New Hampshire, Bishop Hedding, although nominally present, was in such a very poor state of health from an attack of fever and ague that he was quite unable to attend the sittings and barely managed the ordinations. Pickering had to do nearly all the work, and the brethren before adjournment, on the motion of Wilbur Fisk, unanimously expressed by a rising vote "their sense of gratitude for the patient attention and the persevering exertion of the president of the Conference, Rev. George Pickering, during this session." In 1831, at Springfield, Bishops Soule and Hedding were on their way, but "from some unknown cause," afterward explained as "the failure of the steamboat," had not arrived at the hour of opening. So Brother Pickering conducted the devotions, and the Conference, after one ineffectual ballot, chose Edward Hyde to preside until the Bishops came. In later years, since the Bishops have become more numerous and the facilities for travel so much fuller, there has been no instance of the absence of a Bishop.

It is given to the Bishops to appoint the times for holding the Conferences, to preside, to decide all questions of law involved in pending proceedings, to ordain the deacons and elders, to form the districts, and to fix the appointments. Custom has made it also a part of their duties to deliver a formal address to the young men who are being admitted into full membership, to preach Sunday morning, to give some fatherly counsel at the close, and to be ready at all times, by wise or witty words, to promote good fellowship and advance the business. Hence, much of the success of the session, as can readily be seen, depends upon them. They can easily lengthen or shorten it not a little, and can so manage, if they are skilful and well liked, as to influence very considerably the action taken. In the earliest days the word "influence" in such a connection would have been much too mild. When Wesley began the long line of Conferences of many kinds—Ecumenical, General, Annual, District, Quarterly, which have come to be such a factor in Methodism—at London in 1744, his thought was simply to get the best of the brethren together and confer with them about the work, jotting down the minutes of the conversations held in the form of questions and answers, and making about all the real decisions himself This custom of Wesley's was brought, with his missionaries, to America where, at Philadelphia, in July, 1773, Thomas Rankin, a martinet for discipline, convened the first Conference on this side of the water. Dr. Coke especially was inclined to be arbitrary and impatient of contradiction, not understanding the free American spirit. Mr. Wesley had, indeed, instructed him to put as few questions to vote as possible, saying: "If you, Brother Asbury and Brother Whatcoat are agreed, it is enough." But to this the preachers posi-

itvely refused to consent, and soon let him know that he had come into a different atmosphere from that which prevailed in England. It is related that when Coke, at the General Conference in Baltimore, 1796, had introduced a proposition which did not meet with favor, he looked around upon the preachers and exclaimed: "Do you think yourselves equal to me?" Whereupon Nelson Reed instantly arose and addressing Bishop Asbury, said: "Dr. Coke has asked whether we think ourselves equal to him, and I answer: Yes, we think ourselves equal to him notwithstanding he was educated at Oxford and has been honored with the degree of Doctor of Laws; and, more than that, we think ourselves equal to Dr. Coke's king." Asbury understood better the independent temper of free Americans and was more careful not to do it violence, yet he was the controlling mind in the Conference while he lived, and exercised a power to which no one since has approached.

The extent of a Bishop's powers has been sometimes the subject of hot debate, and in the course of the anti-slavery conflict especially, when excitement ran high and when they frequently refused to put motions which they deemed injurious to the peace of the church, a good deal of feeling was aroused. Yet even then the usual vote of thanks "for the able and faithful manner in which he has discharged the duties of his office" was not withheld. These adjectives, the ones most commonly employed, were well chosen. "Patient and impartial" were frequently added. This has been the almost universal feeling with reference to the presidency in our Conferences and the way its obligations have been met.

A rare line of Bishops, indeed, has been with us during this long period. Some of the general superintendents of the church, for various reasons, have never vis-

ited us. These are Thomas Coke, James O. Andrew, Calvin Kingsley, Erastus O. Haven, John H. Vincent, Charles C. McCabe, and the entire fifteen elected at the last two General Conferences, with the exception of Bishop Berry, who came to us last spring. Of the twenty, six are dead and fourteen are living. Thirty-nine Bishops have presided at our 114 sessions—for such is the number if the two in 1798 are reckoned separately. At twenty-six out of the 114, two Bishops were present. Taking this into account we find the record of presidencies to be as follows: Hedding, twenty; Asbury, eighteen; McKendree, George and Janes, eight each; Waugh, six; Simpson and Ames, five each; Whatcoat, Roberts, Soule, Morris, Baker and Scott, four each; Andrews, three; Foster, Foss, Bowman, Merrill, Fowler, Warren, Walden, Mallalieu and Goodsell, two each; and the following seventeen one each: Emory, Hamline, Thompson, Clark, Wiley, Gilbert Haven, Harris, Peck, Hurst, Ninde, Hamilton, Fitzgerald, Moore, Cranston, Newman, Joyce and Berry. This makes 140 presidencies in whole or in part, no two of them quite alike, but we must not attempt here to distinguish or to point out comparative excellencies where all have been good.

Yet a few special words, it seems to us, should be said in regard to the eleven Bishops whose pictures, because of their connection with New England, we have taken pains to place before our readers. In the first group of five we have put the four who were born and reared on the soil of the Conference as at present bounded, and so in the most distinctive sense clearly belong to us, together with the present resident Bishop, who was a member with us longer than any other. Three of these —Gilbert Haven, W. F. Mallalieu and J. W. Hamilton —were chosen to the episcopacy while members of our

Conference, the other two after being transferred elsewhere. In the second group are four who were for a longer or shorter time members of the Conference, and two who were for so many years resident Bishops at Boston that they came to be largely identified with this section. Our limits do not permit us to sketch at any length the great careers of this more than royal band, but our narrative would be incomplete if it passed them wholly by in this connection, although some of them have been previously introduced. The episcopal record of the New England Conference is too honorable and exceptional a one to be thrust into a corner. We dwell not upon the fact that Bishops Janes, Hamline, Baker, Clark and Parker were born in New England, and that Bishops Andrews, Ninde, Burt, McDowell and Oldham were educated at Middletown and Boston (Bishop Bowman also for a little while at Wilbraham), thus imbibing New England ideas. Bishop Burt wrote us recently that he still had his local preacher's license from Warren, Massachusetts, dated June 27, 1875, signed by Jefferson Hascall and D. H. Ela, "one of the documents of which I am very proud." Bishop Burt, English by birth, graduated from Wilbraham in 1875, before going to Middletown, and in 1881 took his wife from Lynn. But we must say a little concerning the nine who for different periods—four years the shortest, thirty-two the longest—shared our fellowship.

Joshua Soule (he himself spelled it Soul in earlier days) and Elijah Hedding need not detain us here, as we have already given a pretty full account of them in the second chapter, all that our space, perhaps, will warrant, although their eminent merit might well call for still further eulogy. Gilbert Haven—born in Malden, Massachusetts, September 19, 1821, and triumphantly depart-

ing from the same place January 3, 1880—was a member of the Conference for twenty-one years, from 1851 till his election to the episcopacy in 1872, at Brooklyn. The thirty years previous to his entering the ministry he spent at home, in a business house in Boston, at Wilbraham and Middletown (graduating in 1846), and at Amenia Seminary, where he was professor two years and principal three. His stations were Northampton, Wilbraham, Westfield, Roxbury, Cambridge and Boston. He was in 1861 chaplain of the Eighth Massachusetts Regiment, which opened the way to Washington; subsequently he traveled in Europe, and was a particularly brilliant editor of *Zion's Herald* from 1867 to 1872. In the Bishopric he so carried himself as to justify fully the high expectations of his many friends and impress the whole church with his greatness. He was conspicuously a champion of the black man, advocating his interests on all occasions, chief founder of Clark University, and loved by the Negro race as few others have been. His visit to the Liberia Conference in 1876 left seeds of malaria in his system, from which he never recovered. Many pages would not suffice to set forth all he was and did. A sparkling conversationalist, a radical reformer, a versatile writer, a skilful editor, a strong preacher, he devoted all his powers to the service of the lowliest. Few had a more pronounced individuality, few have been so deeply loved, and few were more widely mourned. He was intensely attached to the Conference of which he was so shining an ornament, and wherein he was such a power for many years. His body rests in the Malden cemetery, his soul is marching on with that of John Brown and the others who have given themselves with similar solidarity to promote the truths that make for righteousness and freedom.

Erastus Otis Haven, a cousin of the preceding, was born in Boston, November 1, 1820, being the son of Jotham Haven, who himself joined the Conference on trial in 1825, and was appointed to preach in Plymouth, then in Falmouth, after which his health was so much impaired that he withdrew from the itinerancy, but remained a local elder in the church. Young Otis was converted in a marked way when ten years old at Weston, where his parents lived for some time. After graduating from Wesleyan University in 1842 he taught at Amenia with great success, part of the time being principal, until he joined the New York Conference in June, 1848, and soon became pastor of St. Paul's, then the best appointment in the denomination. But his career was to be mainly an educational one, and 1853 found him in a professor's chair at the University of Michigan, where he remained till he was elected editor of *Zion's Herald* in 1856, succeeding Daniel Wise. For seven years he edited the paper with but little assistance, was not absent three weeks in the whole time (except when attending General Conference), was pastor for two years at Malden and lesser times in other places, was chairman for nearly four years of the Malden Board of Education, which consumed more than an average of a day every week, was a member of the Massachusetts Board of Education, and of the State Temperance Committee, served two years as a very active member of the Massachusetts Senate, delivered many lectures and addresses at all kinds of anniversaries in all parts of New England, and did many other things too numerous to mention. He calls it "perhaps the busiest and easiest part of his life." Busy, indeed, it surely was, and no doubt exceedingly pleasant. He subsequently became President of the Michigan University, of the North-

western University, and of the Syracuse University, besides being offered several other similar positions, and being Secretary of the Board of Education of the Methodist Episcopal Church by election of the General Conference from 1872 to 1874. He was a member of the General Conferences of 1860, 1868, 1872, 1876 and 1880, at the latter of which he was chosen Bishop. Surely this was a career of marvelous usefulness, for he adorned all these positions and wrought in them magnificently. He was not spared long to show what he could do in the episcopacy. He passed away, August 2, 1881, at Salem, Oregon, and lies buried in Lee Mission Cemetery, thus uniting in his birth and death the Atlantic and the Pacific. He united a great variety of high qualities in his character, was exceedingly versatile in his powers, of remarkable intellectual abilities, equal to all occasions, a writer of transparent clearness, a speaker heard always with deep interest, as administrator and educator seldom surpassed. He was a member of this Conference for only seven years, from 1857 till 1864, being sent to the General Conference in 1860 at the head of the delegation.

Henry White Warren was only sixteen years in the Conference, from 1855 until 1871, when he was transferred to Philadelphia, where, and at Brooklyn, his ministrations covered nine years until his election to the episcopacy, going to it from the pastorate, one of the few so to do in all our history. But his birth, of strong New England stock, at Williamsburg (January 4, 1831), his boyhood spent among the scenes of our beautiful Connecticut Valley, culminating in a course at Wilbraham, where the Lord entered into his heart to stay, and a further schooling for life at Middletown, where he graduated in 1853, made him a very thorough Yankee. He

promptly took high rank in the ministry, preaching at Worcester, Lynn, Boston, Westfield, Cambridge and Charlestown, being sent to the Massachusetts House of Representatives from Lynn in 1861, and preaching the Election Sermon in 1864 by choice of the Senate before the Massachusetts State government. Of his splendid work in all parts of the world as a Bishop, and on all kinds of platforms most worthily representing the church, there is little need that we write. His books will be mentioned in another connection. He is now the senior Bishop of the Church, filling this high place with universal esteem and affection. If he is spared till the next General Conference he will have held the episcopal office most memorably for thirty-two years, the same length of time during which Bishop Asbury thus served. Not many between have equaled this record, either in duration or excellency. New England is justly proud of this son of hers, whose rare culture, eloquent sermons, and stainless character lift him very loftily in general regard.

Willard Francis Mallalieu was twenty-six years a member of the Conference, from 1858 until his election to the episcopacy in 1884; but in a true sense he has never separated himself from its fellowship, and belongs to it heartily until the present day. Since he was born (at Sutton, Massachusetts), December 11, 1828, his entrance into the ministry was somewhat late, but the previous time had been well occupied. His conversion was at the age of twelve, "out in the field in a hollow of the old sand hills in Millbury," he says. The license to preach did not come till twelve years afterward, at East Greenwich Academy, during which twelve years there had been much hard work at various occupations. After further education at Wilbraham and Middletown

(graduating in 1857) came much preaching, with grand results, in Chelsea, Charlestown, Lynn, Boston and Worcester, then the Presiding Eldership of the Boston District until the stepping into a wider sphere by the vote at Philadelphia; since which there have been twenty-six years of the most varied and strenuous and fruitful activity, which the passing of the eightieth milestone does not seem to intermit. Our readers all know and love this warm-hearted, impetuous Bishop. They have listened with delight to his fervid eloquence, have admired his intense zeal for the salvation of souls, have rejoiced in his advocacy of all true reforms, as well as his large donations to all good causes, and pray that he may for a long time yet continue to bless the earth.

John William Hamilton, though not a New Englander by birth (born in Weston, Lewis County, Virginia, March 18, 1845), was identified with the New England Conference a longer time than any other Bishop, no less than thirty-two years, and embodies its principles and spirit as thoroughly as though he were native to the soil. After a very early conversion and a license to preach when twenty at Mt. Union College, Ohio, where he graduated in 1865, he joined the Pittsburg Conference in 1866, receiving his first ordination there and serving one circuit. Then coming to Boston to the Theological School (where he graduated in 1871) he was transferred to this Conference in 1868, and proceeded to take a series of appointments in Somerville and Boston, culminating in the long and successful struggle at People's Church, 1877-1885, which showed his mettle and won the highest respect of all conversant with the facts. His successive elections to General Conference in 1884, 1888, 1892, 1896 and 1900, the last two times at the head of the delegation, showed also that he

had won the admiration and devotion of the ministers. He was Secretary of the Freedmen's Aid and Southern Education Society for the eight years following 1892 and has been Bishop of the Methodist Episcopal Church for the ten years following 1900. What more need be said? He followed worthily in the footsteps of Haven and Mallalieu as the friend of the black man. He spent eight laborious years on the Pacific coast, putting new life into every enterprise undertaken for the sake of God and the good of the kingdom, until he nearly sacrificed his life in the cause. He has returned to Boston to be our resident Bishop amid the enthusiastic acclaim of his hosts of friends.

James Whitford Bashford counts to our credit in the Methodist Year Book even more than John William Hamilton, although with us only four years, because of the fact that this was the Conference which he joined when entering the ministry in 1880. We are very glad to have had him with us that time, and only wish it had been longer. He was born in Wisconsin in 1849, and graduated at the Wisconsin University in 1873. Coming to Boston to the Theological School he took the degree of Bachelor of Theology in 1876, and Doctor of Philosophy in 1879. Being admitted on trial in 1880 he was stationed at Jamaica Plain, where he had already supplied for two years with great efficiency, and then was appointed for three years more to Auburndale, at the close of which, in 1884, he was transferred to the Maine Conference to meet the needs of Chestnut Street; thence to Buffalo, and the presidency of the Ohio Wesleyan University, after which the Bishopric in 1904. His ten years' residence in Boston, we are prone to think, has counted not a little in making him the royal man he is, fighting now for six years at a critical point in Imman-

uel's "far-flung battle line," throwing his great soul into the evangelization of China's four hundred millions.

Edwin Holt Hughes was with us as a Conference member twelve years, from 1892 to 1904, spending four of these years at Newton Center and eight at Malden Center, in both cases proving himself a master workman, strong both as preacher and pastor. He was born in Moundsville, West Virginia, December 7, 1866, converted at Delaware, Ohio, while at the University in 1885 (graduating in 1889), and joined the Iowa Conference in 1887, but his preaching before coming to the Theological School at Boston, where he took his degree in 1892, was an extremely small quantity. He supplied one year at Madison, Iowa, from October, 1886, to September, 1887, and a few months at Tiffin, Ohio, in 1890. His work as President of DePauw University, from September, 1903 till May, 1908, spoke so loudly that at the latter date he was made Bishop. New England, though it can neither claim the honor of his birth nor his nominal entrance to the ministry, feels that his fourteen years at and near Boston largely made him what he is and gave him an attachment to this section which nothing can blot out or much diminish.

These are the nine Bishops who more strictly and particularly belong to us, in addition to the eleven others already mentioned who, by birth or education, have received much of the New England impress. We are certain that no other section of similar size has so influenced the Church in this respect, and much might well be said were it necessary concerning these jewels, a part of the many forming New England's lustrous crown. It remains to add a little regarding the two other Bishops who by long residence at Boston have become almost

equally identified with this region in sympathy and thought. The General Conference of 1872 directed that one of the eight recently elected Bishops should take up his residence in Boston, the choice among eight cities being given to seniority in official position. Bishop R. S. Foster, the first of the group, decided to come here, and was most warmly welcomed. For thirty-one years, until his departure to glory from Newton Center, May 1, 1903, his genial yet dignified presence was very familiar in all our gatherings, and his powerful aid was freely proffered on all occasions. It is not needful to sketch with any fullness the life which thus in its ripest flowering time enriched and refreshed us. His birth was at Williamsburg, Ohio, February 22, 1820. He began to preach in Ohio at 17, and remained there thirteen years. He was fifteen years pastor in New York City, three years president of the Northwestern University, and four years Professor of Systematic Theology in Drew Theological Seminary. He was a voluminous author, publishing his last book in 1899, just fifty years after the issue of the first. He was a mighty preacher, seeming at times anointed and inspired like some prophet of old who has seen the burning bush and heard the voice divine. With a keen sense of the gravity and vastness of the revelations given him to proclaim, with a poetic temperament and a glowing imagination, heart and soul overflowing, intellect kindling, eloquent in form and face, thought and tone, he poured out upon an audience when at his best his rare and radiant personality with overwhelming force. Those who were permitted to listen to him much, especially those who were favored with his intimate companionship, will long cherish sweet memories of the precious privilege.

Bishop D. A. Goodsell was with us only four years,

coming in 1904 on the retirement of Bishop Mallalieu, who had been resident Bishop since 1896, when Bishop Foster retired. But Bishop Goodsell, although born at Newburgh, New York (November 5, 1840), had many New England pastorates, and was entirely at home in the atmosphere of New England's chief city. He made himself heartily one with us, proving himself a leader in every good work, and did us great service in more ways than can readily be enumerated, commending himself to all as a genuine Christian, a progressive thinker, a powerful preacher, an ecclesiastical statesman, and a sincere friend. Since he has gone so slight a distance outside our territory, and continues a trustee of our university, we shall expect him still to be much with us and give us a largess of his prolific intellectual and spiritual bounty.*

No Conference is organized until supplied with a secretary, and the sort of secretary obtained makes much difference in the ease with which its affairs progress. It is his business, in the first place to record with accuracy and completeness, attractiveness and propriety, all that is done. There is opportunity here for large exercise of good taste and discretion. The manner in which journals of daily proceedings are kept will be found to differ widely. It is not enough to avoid grammatical errors and awkward, uncouth expressions, though even this has not always been accomplished. The style adopted, while simple, straightforward and unaffected, with no attempts at fine writing or marked ornamentation, may fittingly have that touch of refinement and grace which always comes when right words are put in just the right places. There may be an easy,

* The above was written before Bishop Goodsell's sudden and greatly lamented death at New York, December 5, 1909.

natural, euphonious flow to the sentences even when there is not a superfluous syllable used to express the exact meaning that must be conveyed. What to put in and what to leave out also requires judgment, for the journal may be too meagre as well as too full, may offend by what it needlessly inserts or lay itself open to criticism by what it faultily omits. Its statements should be such as to defy successful challenge, and furnish reliable basis for history.

But the secretary does much more than keep a truthful, well written record. Necessarily becoming very familiar, especially if his term is a protracted one with all the Conference business, he can do much to expedite it. By keeping his eye on every part of it, seeing that the proper committees are appointed and instructed in their duties, and that no item is forgotten or neglected, he lends valuable aid. This is particularly the case where, as in our Methodist arrangements, the president is usually a stranger, ignorant of local customs and traditions, and almost wholly unfamiliar with the hundreds of faces that confront him. The secretary must coach him as to these things, and be a right arm on which, if need be, he can heavily lean. The secretary also has charge of the roll of membership, looks after the archives which, when they run back over a hundred years, are of priceless value, and edits the printed Minutes. This latter task requires work before, during and after the session, requires some literary skill as well as patience, industry, information and enterprise. The secretary is the one man who represents the entire Conference in many ways during the interval between the sessions, and is given by the law of the Church a variety of inter-sessional duties which need not here be specified.

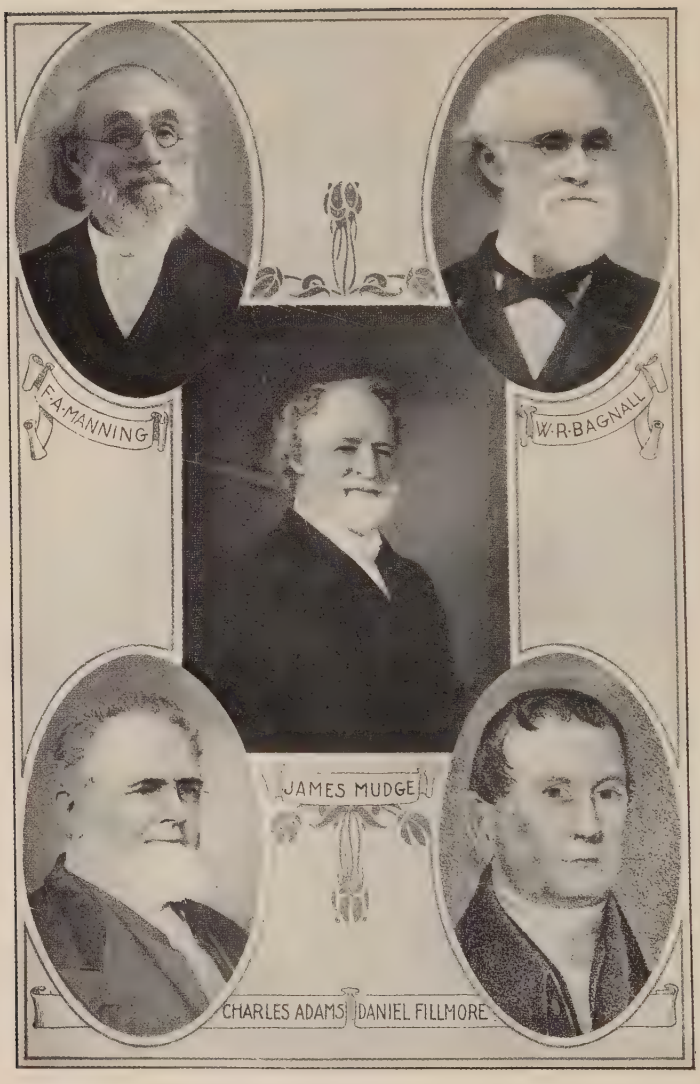

Plate VII SECRETARIES

The New England Conference, we think it may justly be said, has been specially careful and specially favored in its secretaries. There have been twelve in all, counting from 1800, the date to which the records go back. Seven of these had brief terms, totalling only nineteen years, while the other five served 91 years. These five are the ones whose pictures we present. It seems fitting to give brief sketches of the whole dozen, as they have been so closely and prominently connected with the working of the ecclesiastical machine.

Ralph Williston comes first. He was secretary in 1800, 1801, 1802, 1803. No election of a secretary is noted in any of these years, and the records of the first year are not signed, but they are in Williston's handwriting. He signs the second, "R. Williston, Scribe." The third is in the writing of Joshua Taylor, "by request of Ralph Williston, Scribe," and at the close of the fourth it says, "Entered by Joshua Taylor from minutes taken by Ralph Williston," so it is fair to conclude that Williston was secretary four years. He entered the itinerancy in 1796, and labored at Granville, which was on Garrettson's District. The next year he was sent to Vershire, Vermont, the second Methodist preacher regularly assigned to that State. The following three years he was stationed at Lynn, Merrimac, and Hawke, New Hampshire. In 1801 he passed to Maine, where he continued two years, in charge of the District which comprehended the entire Province. He left New England in 1803, and was appointed to New York City. The next year we find him at Annapolis, Maryland, after which he joined successively the Lutheran and the Protestant Episcopal churches. He died in the latter, March, 1851, in his eighty-first year.

Reuben Hubbard was secretary for but a single year,

1804, and there is not much known about him. He united with the Conference in 1798, and was appointed to Pittsfield; in 1799 he was sent to Pleasant River, Maine, succeeding Enoch Mudge; for the next eight years, during all of which his name is entered as present at the Conference sessions, he is stationed at Bath, Portland, Greenwich, Needham, Marblehead, Boston, Newport and Gloucester. Then in 1808 we find him one of the four preachers on the Middletown and Hartford City circuit in the New York Conference; the following year he goes to Brooklyn, and in 1810, he is entered as withdrawn.

Joshua Taylor, secretary for only a single year, 1805, had a long and most honorable record in the church. He was born at Princeton, New Jersey, 1768, entered the itinerant ranks in that State, 1791, and entered the New England Conference a year later on the Fairfield circuit. In 1797 when the six Maine circuits were arranged into a District, he was made its first Presiding Elder, such men as Joshua Soule, John Brodhead, Enoch Mudge and Daniel Webb being under his care. From Maine he passed to the Boston District for two years, and then returned, voluntarily, there being a scarcity of laborers in that region, to the difficult Maine District. Subsequently he was stationel for two years at Portland, where he laid securely the foundations of Methodism and provided its first chapel. His associates speak of him in the warmest terms as one who did good battle for the King and was withal a most delightful associate. He located in 1805, and remained in this relation forty-one years, in which he resided part of the time in Cumberland, part in Portland. He was readmitted to the itinerant ranks in 1846, and his last services were performed as chaplain to the Almshouse in

Portland, 1848-1852. In June, 1852, he attended the session of the Conference held in Portland and, sitting in the midst of his sons in the Gospel, he was stricken down by paralysis and conveyed to his home, where he remained a cheerful sufferer for a period of nine years, passing away at the great age of 93, March 20, 1861, leaving a rich legacy of noble Christian character behind him.

Thomas Branch, who was secretary for five years, 1806-1810, has a very creditable record, indeed. Stevens calls him "one of the saintliest of the holy men who ministered to the church in those days of its first trials," "a faithful and eminent itinerant whose health broke down at last under the severities of the climate." He was a native of Preston, Connecticut. Joining Conference in 1801, he was appointed to Vershire, Vermont, which circuit included a compass of 350 miles and comprised twenty-five towns. Lunenburg, Landaff, Pomfret and New London were his next four appointments, and for the following five years he had charge successively of the New York and Vermont Districts. We have already referred (Chapter Two) to his death in the wilderness, June, 1812, on his way to the Western Conference, the only one then beyond the Alleghenies, the great frontier battlefield of Methodism, reaching from Detroit to Natchez. News of the time and place of his departure did not reach New England till fourteen years later, when Bishop Hedding, pursuing his episcopal visitation in the west, discovered the facts and published them in *Zion's Herald* in 1826. Through the little he was able to do in his last sickness a glorious revival of religion shortly after took place and a goodly number of souls were converted, leading to the establishment of a large Methodist society.

Zachariah Gibson is another of whom hardly anything has been ascertained. He was secretary for 1811 and 1812, and shows rather better penmanship than those who preceded him. He joined the Conference on trial in 1807, was received in full in 1809, and ordained an elder in 1811. His appointments during these years were Northfield, Landaff, Hamden, Hallowell, Poland and Readfield, nearly all in Maine. In 1812 he was given a supernumerary relation, and in 1813 he located, probably on account of taking a wife, which in those days, as a rule, meant ceasing to travel. On his first appearance in the records he is reported as single, aged 25, "gifted in religion, unspotted character." The next year it is "good information, useful," and the next year, when admitted in full, he is entered as having "good abilities, of a steady turn."

Daniel Fillmore was born in Franklin, Connecticut, December 20, 1787. His parents were pious and their house was the home of the itinerants. Daniel was seriously impressed at the age of ten or eleven. At 18 or 19 he obtained the evidence of acceptance with God and united with the church. At 21 he went to the Tolland circuit as a supply under the Presiding Elder, and in 1811 he was received on trial in the Conference. He labored in all his appointments with great acceptance and usefulness for almost fifty years. Erastus O. Haven was converted in one of his revivals, and calls him "a fine specimen of the choicest spirits called into the laborious work of the Methodist itinerant ministry in these days; an amiable man of good sense." In 1852 his health was so feeble that he took a superannuated relation, and in this he continued until the time of his death, which took place August 13, 1858, in Providence, Rhode Island. He is described in the Minutes of that day as "a good man,

honest, correct, punctual, sincere and faithful, an excellent sermonizer, and pre-eminently diligent, laborious and successful in pastoral duties." He was secretary for twenty-two years, closing his term of office in 1837.

Martin Ruter, secretary for 1815, 1816 and 1820, is much the most famous of the dozen who are coming now under review. We have already given (Chapter Two) a short notice of his life and hence need say but little here. He was made secretary at Unity, New Hampshire, and signalized his term of office by the purchase of a new record book for 63 cents. The chirography is much better than any appearing in the first volume. Of the thirty-eight years of his pastoral life he spent sixteen in the New England Conference, the other twenty-two being divided between the New York, Ohio, Kentucky and Pittsburg, as his difference positions demanded. He died a member of the last named Conference and there appears his obituary: "Well versed in languages, science and history, he discharged the duties of college president with great dignity. He was an affectionate husband and parent, an affable and courteous gentleman, an interesting companion. He was more. Divine grace had deeply imbued his heart and drawn upon it in strong likeness the moral image of God; his early devotion to his divine Master was maintained with uniformity through life."

Phineas Crandall, secretary 1838, 1839 and 1840, was born in Montville, Connecticut, September 13, 1793, and died in his eighty-sixth year at Moosup, Connecticut, November 5, 1878. He joined the New England Conference in 1820, and was appointed to Stanstead and St. Francis, Canada, places on the Vermont District. For some years he labored in Maine, then in Massachusetts. In 1840 he was made Presiding Elder of the Worcester

District, which he served again from 1850 to 1854, having been three years also on the Boston District. It was during his Worcester eldership that the Sterling Camp Meeting was established. In 1856 he became superannuated. He was a member of four General Conferences, from 1836 to 1848, and was one of the first to espouse the cause of the slave. That he stood with the immortal fourteen abolitionists in the Cincinnati General Conference of 1836 was ever after his joy. He early entered the temperance movement, and for some years, at Hallowell, New York City, and Worcester, edited a temperance paper. He fought in the war of 1812, and the last act of his life was to deposit his vote, dying suddenly of heart disease the same day. He read the Bible through in course above fifty times, being systematic in his devotions as well as in the discharge of every duty, a consecrated man of God, a wise administrator, an able preacher, a diligent student, a warm friend.

Charles Adams, an author and educator of high distinction, was secretary twelve years, from 1841 to 1852, and would doubtless have continued in office had he not been transferred the following year to Genesee. He was born in New Hampshire, January 24, 1808, educated at Newmarket, Wilbraham, and Bowdoin, graduating at the latter place in 1823, and immediately entering the New Hampshire Conference. He became a member of this Conference in 1839. His appointments while with us were Lynn Common, Wilbraham, Boston (Bromfield Street), Lowell and Cambridge. For five years he had charge of the Newbury Seminary, for four of the Academy at Wilbraham, two years he was professor at the Concord Biblical Institute, and for ten years he was President of the Illinois Female College. Of his many books we speak in another connection. He was succes-

sively a member of the Indiana, Cincinnati and Illinois Conferences, remaining in his connection with the latter until his death at Washington, District of Columbia, January 19, 1890. At the capital he held a position for over twenty years, until the close of his life, in the Postoffice Department, exercising his ministry as opportunity offered.

William Rhodes Bagnall, secretary from 1853 to 1859, was born in Boston, July 17, 1819, son of Thomas Bagnall, a prominent layman, graduated from Wesleyan University in 1840, and then took a course in Union Theological Seminary, New York. He was Tutor at Middletown from 1842 to 1846, joining the New England Conference in 1843. He was one year Principal of the Seminary at East Greenwich. His stations were Northampton, Holliston, Southbridge, Shrewsbury, Malden, Charlestown, Chelsea and Meridian Street, Boston. In all these places he showed himself an efficient pastor, an acceptable preacher, a diligent worker. In 1860 he withdrew from the Conference and devoted himself to business pursuits and literary labors until his death at Middletown, where he spent the latter part of his life, in 1892.

Edward Augustus Manning, secretary for twenty-nine years, from 1860 to 1889, has been surpassed for continuance in this office by no one in our Conference and by very few in the whole denomination. He took an intense interest in this work and spared no pains to make it perfect. Born at Norwich, Connecticut, August 6, 1820, he passed from earth at Reading, February 5, 1901. He was not converted until 26 years of age. Hearing a call to preach he employed what time he could spare from his labors in the printing office to preparing for the ministry. He went to Wilbraham, where

he became a local preacher in 1842. In 1843 he joined the Conference, and was stationed at Asbury Church, Springfield. He received other appointments—Boston Street, South Street and Maple Street, Lynn, Bennington Street, Centenary, Boston; Salem, Chicopee, Hyde Park and a number more—for forty-one years, until 1885, when he took a superannuated relation and retired to Reading. He was also assistant editor of *Zion's Herald* for two years, 1873-1875. He endeared himself to his churches by the loving sympathy and care bestowed, and made a strong impression upon his congregations by the well prepared discourses he delivered.

Of the present occupier of the secretary's desk little need be said save that he is of thorough-going Methodist stock, a great-grandson of the Enoch Mudge who was Jesse Lee's first class leader, local preacher, and steward at Lynn. His father, James Mudge, Jr., a man of a very sweet spirit and considerable ability, very winning with children, and wholly consecrated to God, was a member of this Conference from 1838 till his early death at Greenfield, in 1846. Two brothers of this James, Zachariah Atwell and Thoms Hicks, were long members of this Conference, as was their uncle, Enoch Mudge, Jr., of whom not a little mention has been made in these pages. One brother and two brothers-in-law of the secretary's mother have also been in the Conference and his maternal grandfather (James Tileston Goodridge), long owned Pew 35 in Bromfield Street church, bought in 1807 for $330, so that he can hardly help feeling a very special love for the brotherhood that has mingled thus closely with all his recollections and associations. His grandfather, James, son of the first Enoch, was for very many years one of the pillars of the First Methodist church, Lynn. His unbending in-

tegrity, deep piety, sound sense, enlightened views, progressive spirit, and solid character made him a marked man both in the community and the church. He was at least an entire generation in advance of his times on many subjects, among them that of the duty of Christians to push the missionary enterprise. He was a whole missionary society in himself, indefatigable in every form of personal exertion for the promotion of the cause. The present owner of the name is a graduate of Wesleyan University in the class of 1865, and of the School of Theology of Boston University in the class of 1870, was for ten years a missionary at Lucknow, India, where he was appointed "editor of books and periodicals," but gave his chief attention to the *Lucknow Witness,* the leading religious weekly of the country. In America, since returning, he has written very many books—the number of publications, little and large, all told, in both countries, books edited, composed, compiled and contributed to, tracts, pamphlets and volumes, is now about one hundred—and has contributed extensively for many years to a great number of periodicals. The number of articles of all sorts written for papers and magazines has been over 20,000. He has been for some years book editor to *Zion's Herald,* and has contributed to that paper forty-five years without a break. He has been lecturer on missions for nearly twenty years at the School of Theology, and secretary and treasurer of the Conference Missionary Society for twenty-three years. He was a member of the General Conference of 1900, one of its secretaries, and secretary of its standing committee on missions. He joined the New England Conference in 1868, filled as best he could the appointments given him for forty years, going cheerfully wherever sent, and retired from the active

pastorate in 1908 to devote himself to literary work. The present volume is one of the fruits of the comparative leisure thus gained and enjoyed.

The assistant secretaries, omitting those who served just for a year or two, have been fourteen, beginning in 1828 with Aaron Lummus. Following him was A. U. Swinerton, then Luman Boyden (twelve years), J. Augustus Adams, H. P. Andrews, W. D. Bridge (twelve years), L. A. Bosworth (fourteen years), N. T. Whitaker, James Mudge, A. H. Herrick, W. T. Worth, C. M. Hall (twelve years), A. M. Osgood and J. P. Kennedy.

The office of biographer, or personal statistician and Conference necrologist, as it has been sometimes called, was filled for twenty years by William D. Bridge, with whom it originated. He and Secretary Manning, with the approval of the Boston Preachers' Meeting, sent out, February 9, 1867, to all the preachers a circular asking them to fill in answers to twenty-seven questions, covering all the important points of their biography, for preservation in the archives and as contributions to the Conference annals. The Conference session the following April approved the plan and placed its projector at its head, where he remained until 1887. He put an immense amount of work into it, as the 350 pages of a large book in his handwriting abundantly testify. He was followed by Charles W. Wilder, in 1892, who kept at work until he died, in 1901, and added 200 pages more to the book. Since then Alfred Noon has shown himself a worthy successor and a diligent laborer in this field. The book begins with Enoch Mudge, followed by Wilbur Fisk and comes down to those most recently entering. Some fruits of its careful study have appeared on these pages.

A very important item of business in the annual ses-

sions from the beginning has been the reporting of moneys received and numbers gathered. The first printed New England Minutes, separately published (1820), was given almost entirely to financial and statistical returns. For very many years there was a committee appointed annually on "statistics for the General Conference Minutes," also a committee "to receive benevolent moneys." It is only of late years that these matters have been brought into more exact shape. In 1884 we find the Discipline for the first time containing a section prescribing that each Annual Conference shall appoint a Statistical Secretary (changed in 1908 to Statistician) and in 1888 "also a Conference Treasurer" was added. The management of these affairs before that would appear to have been left altogether to the Annual Conference to proceed as they thought best. With us John Noon served as chairman of the Statistical Committee from 1872 to 1877; then Jonathan Neal took his place in 1878 and remained until 1892, being recognized from 1881 as statistical secretary. In 1893 Arthur P. Sharp was chosen to the office and fulfilled its duties well until 1904, when he was succeeded by William M. Cassidy. In the closely allied berth of treasurer of benevolent moneys we have had but three incumbents: W. T. Perrin, being chosen in 1889, held on till 1894, Joel M. Leonard following until 1903, since which George H. Clarke has handled the funds—and in no case has there been the loss of a penny. It cannot easily be comprehended, except by those who have more or less to do with these matters, how burdensome and responsible a task is committed to these brethren and their assistants. If each member of the Conference made prompt and accurate returns, as it is a duty to do, then there would be toil enough—since it is gratuitous, exact-

ing, nerve-taxing and necessitates large absence from the Conference session—to constitute a very formidable demand on the patience and strength of those to whom it is assigned. But when this is far from being the case, as truth compels us to say, the load is inordinately and needlessly increased. Under all the circumstances the success reached in our complicated tables of figures is very gratifying and highly commendable.

The trustees of the Conference hold a very important place in its organization, and are charged with duties of the weightiest character. The first reference to such duties that can be discovered in the journal is on the afternoon of May 20, 1817, when Oliver Beale arose and "gave information that some property had been willed to the Methodist preachers by a gentleman in Bridgewater to be disposed of by them at the decease of his widow. John Brodhead moved that Oliver Beale be the agent for this Conference to make inquiry into the subject and report to the next Conference. George Pickering moved that Joseph A. Merrill, Solomon Sias and David Kilburn be a committee to make inquiry and prepare an instrument to incorporate a certain number of the members of the New England Conference to hold property in trust for said Conference, to report at the next session." This was done, and well done, but there is no indication from the journal of the next session that anything came of it. In fact no less than nine years passed away before such action was taken, no further occasion probably arising to make the matter urgent.

After nine years there was urgency indeed, for the *Zion's Herald*, just starting, was on the hands of the Conference, and the committee appointed to superintend it found themselves wofully handicapped through

lack of legal status. They accordingly obtained from the General Court of Massachusetts an Act of Incorporation, bearing the approval of the Governor, February 15, 1826, whereby Solomon Sias, Joseph A. Merrill, Timothy Merritt, Edward Hyde and Ebenezer Blake were made a "body politic" by the name of the Trustees of the New England Conference of the Methodist Episcopal Church, they and their successors "to continue a body politic by that name forever." They were empowered "to have and to hold and to take in fee simple by gift, grant, device, or otherwise, any lands, tenements, or other estate, real or personal, provided that the net annual profits thereof shall not exceed $6,000." By an amendment in 1872 the amount of property they could hold was made $500,000; and a still further amendment in 1905 divided the nine trustees into three classes to hold office for three years each. The first Board of Trustees proceeded at once to organize themselves by electing Hyde president, Merritt secretary, and Sias treasurer. Inasmuch as the treasurer in such a "body politic" is the most important officer, we note here the succession during the eighty-five years that have ensued. There have been nine men in charge of the money. Sias had it for only one year, and R. W. Allen for only one, in 1880; D. H. Ela for three years, 1896, 1897, 1898; W. E. Knox for three years, 1899, 1900, 1901; James Porter for eleven years, 1849-1859; Stephen Cushing for fifteen years, 1881-1895; A. D. Sargeant for twenty years, 1860-1879; Joseph A. Merrill, twenty-two years, 1827-1848. The present incumbent, Joel M. Leonard, has had it since 1902. There have been forty-four trustees in all during this long time. We give the names only of the half-dozen who have held office longest. They are: Stephen Cushing, forty-nine years;

James Porter, forty-five years; William Gordon, forty-one; A. D. Sargeant, thirty-nine; Jefferson Hascall, thirty; Edward Otheman, thirty.

The work that this small, picked body of men has had to do is very taxing, onerous and responsible, involving as it does, the careful management of large numbers of trust funds or properties, some of them small, it is true, but others of considerable proportions. In 1878 the Board, reporting in regard to a change of name of the Conference, which some outside parties for a series of years were strangely and persistently thrusting upon us, protested against it strongly, not only for historical and sentimental reasons, but also on account of the legal complications that would ensue in regard to the property. They say that up to that time they had received twelve bequests, covering an aggregate of $16,-319.84. They speak of other sums on the way, immediately in sight, which would swell the amount to more than $30,000. A fuller report in 1902 shows that in seventy-five years the total sum placed in the hands of the trustees was $62,424.91, representing thirty-two gifts; six of these had then been closed, the conditions of the trust being fulfilled, and the twenty-six remaining amounted to $35,325.95. Interest amounting to $42,-960.90 had been disbursed for various purposes. The trustees received from David Kilburn, who had been president of the board for thirty years, in 1867, $3,075.99, the income to be appropriated to missions; in 1880 they received from Governor Thomas Talbot and his brother, $3,000, in memory of their mother, Phoebe Talbot, the interest to be paid to the Williamsburg church toward the support of the pastor. They received from Miss Sarah Baker, of Dorchester, who died in 1867, $5,000, as already related in the last chapter,

and discharged the trust faithfully through a long series of years, making from the $5,000, $22,645, and finally, in 1902, turning over the Baker Memorial church property, without debt, to its own trustees. They received in 1879, from the Preachers' Meeting, a handsome memorial chair made of the wood of the old elm which stood on Boston Common, under which Lee preached in 1790; they hold it for future generations. Some years back altogether too much of the investment responsibility was left to the treasurer, and considerable loss followed. But now the utmost care is taken with all money or other property committed to the hands of these trustees. They render to the Conference each year a full report, which is printed in the Minutes, the treasurer's books and vouchers are skilfully audited, he himself is under heavy bonds, and everything is made safe in the most thorough manner. The invested funds at present amount to $22,768.24, and the interest is distributed among fifteen beneficiaries, mostly churches.

Very intimately related to the practical working of the Conference is the Bureau of Conference Sessions or the Bureau for Conference Entertainment (both names have been given to it) consisting of ten men, five ministers and five laymen, two being elected each year for a term of five years. Their duty is to decide upon the place for holding the sessions, to apportion to the churches the amount necessary to defray the expenses, to collect and disburse the same, and to make all necessary arrangements for the entertainment of the preachers. How did there come to be such a board? It was on this wise. Along in the seventies, as the Conference began to reach 250 in its membership, it became increasingly hard to find places which were fully able to entertain such a number, and where there was a really

hearty welcome to the coming of so many guests. Such churches were necessarily few, and to put upon them this frequent burden seemed unjust. Accordingly, in 1877, a committee of four ministers and four laymen were appointed to report the next year on the best method of procedure. They presented a plan (which was adopted, experimentally, for three years) whereby the Conference should entertain itself, that is, by means of funds contributed from all the churches *pro rata* sufficient to pay the bills, and thus distribute the burden over the whole Conference. It went into operation for the first time at Worcester, in 1879, and though the response on the part of the churches (because of novelty and some misunderstandings) was not as large as could be desired, yet on the whole matters went well, as they did the following year. In 1881, the three years having expired, the Conference voted to continue the plan, with some minor modifications, and gave thanks by a unanimous rising vote to the brethren who had labored so faithfully upon it, specifying particularly George Whitaker, J. W. Hoyt, W. H. Hutchinson and J. Sumner Webb.

In April, 1882, at Northampton, where the members recorded their gratitude for a specially delightful entertainment at the Round Hill House, which accommodated most of them amid beautiful scenery and with amplest facilities for free social intercourse, the treasurer of the bureau made his first public report, showing a total deficiency up to that time of $382.64, which had been carried by individual members of the board. In 1884, when the second three years of the experiment had expired, the bureau found itself clear of debt. It reported that the apportionments had been, in very many cases, put by the churches among their regular current

expenses, as was fitting, and that matters were moving with increased facility and satisfaction. The plan was accordingly, by vote, continued, although not without an animated discussion. In 1885 the report shows that 256 preachers were entertained, only thirty-four of them without pay, that $66.83 cash balance had come over from the preceding year, that the total expenses were $1,262.88, with receipts from the churches of $1,196.53, out of $1,807.00 assessed. The collections at Conference enabled the treasurer to carry over a credit balance of $77.30. These credit balances for a series of years continued to be very small—in 1886, $15.15; in 1887, $29.28; in 1888, $90.13; in 1889, $135.58—but with good management and economy the expenses were annually met. Of late years, the system being now thoroughly accepted, the balances have been large, amounting in May, 1907, to $1,448.74, and to $1,045.21 in 1908. George S. Chadbourne, one of the original committee of 1877, has been president of the bureau for over twenty years. William Henry Hutchinson was treasurer from 1880 until 1900, when T. C. Watkins took his place, combining that with the office of secretary, which he had filled since 1894. V. A. Cooper and C. S. Rogers had been previously in the secretaryship. The first named of these has been a member of the bureau for nearly thirty years. Others of very long continuance in service, but now deceased, were: L. C. Smith, F. Willcomb, W. B. Toulmin and A. S. Weed.

The only other permanent officers of the Conference are the Board of Examiners, who first appear in this form in 1897, the General Conference of the previous year having ordained that such a body, of from eight to twenty, should be appointed by the Bishop and regularly organized with chairman and registrar. Excellent

rules were also prescribed for them, designed to give greater force and efficiency to this prelude to membership than had previously attached to it under the old examining committees which were apt to be too frequently changed for the best service. Our board consists of twenty. It has had so far in the twenty-three years but two chairmen, Charles F. Rice and George S. Butters. Faithful work has been done at this entrance door of the Conference where slackness might be so deleterious, and the whole board have deserved well of their brethren. There are many traces in the Conference journal of care on this point at various times during the earlier years, and the fathers would no doubt rejoice at the higher standard which the improved educational advantages of the present have made practicable and indispensable.

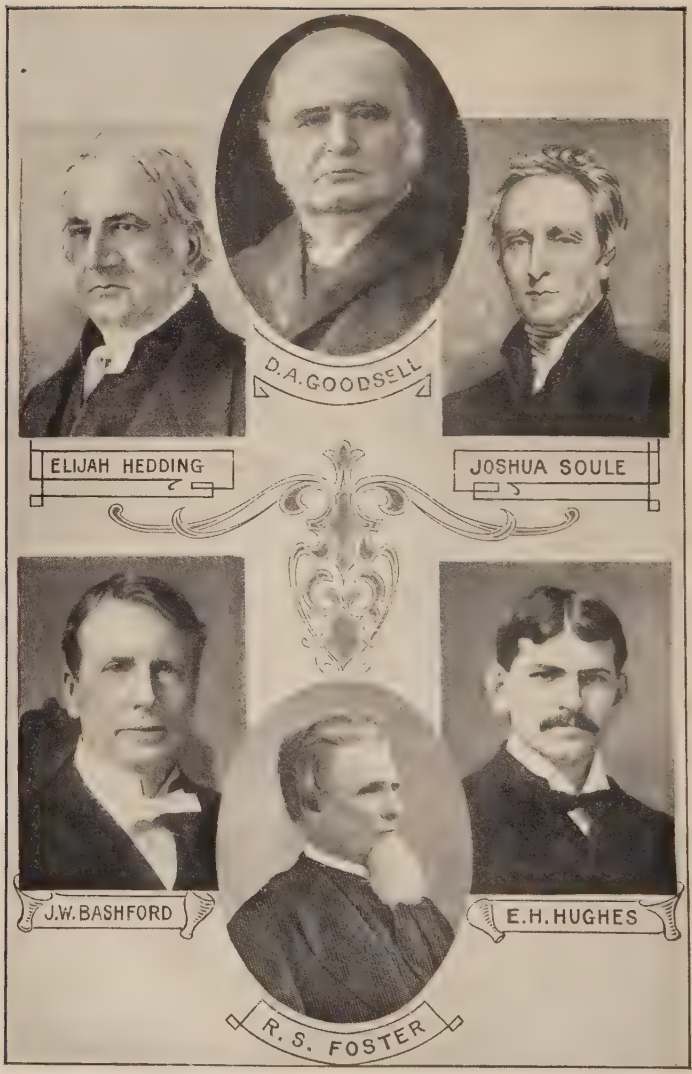

Plate VIII OUR BISHOPS

CHAPTER SIX.

LIFE IN THE CONFERENCE.

An Annual Conference of Methodist ministers has a very rich and rare life of its own, well worth depicting. As the preachers come together after another year's toil and triumph they have much to tell each other, many stories, grave and gay, to relate, many experiences to compare. One has had a glorious revival where scores have found the Lord, one has paid a burdensome church debt, another has built a church or a parsonage, while still another, in quieter, less conspicuous ways, has increased the spirituality of his members and brought up large sums for the benevolences. Some have had bereavements; a dear companion, sharer for many years in the trials of the itinerancy, has taken her departure to a better world, a promising son just ripening for usefulness has been suddenly called home, the pet of the household has gone; words of sympathy are spoken, a significant hand-clasp shows a fellow feeling, the heart by disclosure is relieved of its load. Some have had but few opportunities to mingle with their brethren during the year, have been in parts remote, on isolated stations, struggling with straitened circumstances or laid aside perhaps with sickness. Now they are released, and for a blessed interval, throwing off the cares of the congregation and the home, they are almost boys again; they tell tales out of school, they unburden their hearts in freedom sure of an attentive ear, they hark back, per-

haps, to college or seminary days with those that were associates then, they fight over old battles, discuss public topics in church and state, rehearse current gossip about appointments, and renew sweet friendships. It is hardly to be wondered at, under the circumstances, that the vestry or the lobby has attractions superior to the dull Conference room where, under ordinary conditions, the business is chiefly routine and only a few can participate. They who have no special duties in the formal sessions, or in whom sociability predominates over conscience, quite naturally gravitate pretty often to the regions below, although such a course militates against good order and cannot wholly be defended.

Especially in the earlier times, when the preachers came not unfrequently several hundred miles, from places in the wilderness, and had scarcely seen a ministerial brother's face through all the long months, the temptation to take a thorough vacation must have been very strong. It was a good deal yielded to, as the records show. In 1807 it was voted that "no members shall leave the Conference room without obtaining liberty, otherwise they shall be fined at the discretion of the Conference." In 1827 it was, on motion of Wilbur Fisk, voted "that in the opinion of this Conference it would contribute much to the facility and accuracy of the business of the Conference, and also to the profit of the members themselves, if they would continue in the Conference room during the hours of business." In 1828 it was voted that Brother Mudge as a committee express to the preachers about the door the sentiments of the Conference on their non-attendance upon the business of the Conference." And in 1829 it was voted "that the preachers be requested to avoid standing about the door and on the steps in front of the house

more than is necessary.'' Similar resolutions were passed in 1833, ''that the preachers be requested to stay in the house and attend to business, and that the young preachers be requested to avoid going out of the house as much as possible.'' Still later, in 1845, it was resolved ''that the practice of preachers who are members of this body, taking the time of the sessions of the Conference to go about for purposes of visiting or business except in extreme cases should be discountenanced and discontinued.'' It certainly should; nevertheless, these practices remain to some degree even to the present day, and seem to inhere in human nature.

A very marked difference in the ancient Conferences and those of the present, growing mainly out of changed conditions rather than from a changed spirit, is in the matter of religious exercises. In earlier times one of the very first things was to appoint a committee to look after the preaching, and the preaching was pretty continuous throughout the session, filling the afternoons and evenings. There was very little business to do, there were very few men to be stationed, there were no committees from the churches to interrupt the simple processes which lay in the ready workings of Bishop Asbury's autocratic mind, there were no anniversaries, and so an enthusiastic revival effort was the most natural, inevitable thing in the world. Yet there was full recognition also that theological instruction and doctrinal discourses had an important and proper place. In 1821 six preachers were appointed to discourse at the next session on the following solid subjects: Divinity of Christ, Elijah Hedding; Eternal Rewards and Punishments, Timothy Merritt; The Nature of the Atonement, John Lindsay; Christian Perfection, Asa Kent; The Gospel Ministry, George Pickering; Election and

Reprobation, Joseph A. Merrill. In 1803 the order of the daily session was, preaching at 5 o'clock in the morning, business at 8, preaching at 11, business at 3, preaching again in the evening. In 1804 the record for "Sabbath, July 15th," is "a goodly number of souls, we trust, were converted this day." In 1807, "To close the present sitting an hour or two was spent in conversation on the state of the Lord's work among the people in our church, and in our souls." 1809: "About on hour and a half spent in relating former experiences and present exercises." After which Martin Ruter read the appointments, although he was not the secretary, and Francis Asbury and William McKendry signed the journal. In the session at Lynn, 1819, it was voted to have public worship at the Common at 5 in the morning and 8 in the evening, also at Wood End at 10 in the morning and 8 in the evening. Prayer meetings were frequent, some the night before the opening of the Conference, some in the afternoon. In 1821 the closing session was at 5 a. m. Tuesday. In 1822 the Conference assembled at 5 a. m., attended to business till 7:30, then adjourned until 8 o'clock. In 1822 some observations were made disapproving of the manner in which the prayer meetings had been conducted, whereupon it was voted that J. W. Hardy and S. Bray be a committee to superintend the prayer meetings. Bishop Hedding was several times requested to preach before the Conference or to furnish a copy for publication in special cases where great profit had been received, as in his sermon on "Christian Discipline" in 1841, and on "Entire Sanctification" in 1843. In 1850 it was ordered that the Conference anniversaries take precedence of evening preaching.

The numbers attending in former days were so much

smaller than now that the Conference had more of the aspect of a family gathering than is possible at present, although this feature is by no means absent in these times. In 1800 there were present two bishops, twelve elders, seven deacons and three on trial, or a total of twenty-four; in 1801 there were seventeen; in 1802, sixteen; in 1803, twenty; in 1805 the number was forty-nine; in 1810, forty-three; in 1814, sixty-two; in 1820, fifty; in 1825, eighty-two; in 1829, 101; in 1835, ninety-nine; in 1840, 126; in 1845, seventy-one; in 1850, 117; in 1855, 102.

Places and Times.—The attendance has been always somewhat affected by the convenience of the place where the session was held, as well as by the traveling facilities afforded. An analysis of the locations of the 121 sessions—counting the seven sessions held previous to the regular organization of the Conference in 1796, and one double or continued session since, in 1798—gives the following results: Lynn, nineteen; Boston, sixteen; Worcester, nine; Springfield, nine; Lowell, seven; Westfield, four; Wilbraham, three, and the following two each: Salem, Cambridge, Chelsea, Charlestown, Waltham, Newburyport, Nantucket, Chicopee; the following, in Massachusetts, one each: New Bedford, West Granville, Webster, Spencer, Northampton, Holyoke, Fitchburg, Leominster, Milford, Ipswich, Brookline, Melrose, Malden. Twenty-five sessions have been held in other States, as follows: seven in Maine, at Monmouth twice, at Buxton, Readfield, Durham, Hallowell and Bath; six in New Hampshire, at Canaan, Winchester, Unity, Concord, Lisbon and Portsmouth; five in Connecticut, at New London twice, at Salem, Tolland, Thompson; three in Rhode Island, at Providence twice and Bristol once; three in Vermont, at Barnard twice and Barre once; and

once in New York City. The reason for the holding it in Salem, Connecticut, in 1813, when it had been appointed to meet at New London, was that there were several British ships of war lying in the latter harbor and since it was expected that they would bombard and take the place, the Bishops moved the seat of Conference to Salem, about twenty miles northeast. The session at Winchester, New Hampshire, in 1810, was also held under peculiar circumstances. In that village there was but one Methodist family. The head of this family had presented himself at the preceding session at Monmouth and invited the Conference to Winchester, bidding them have no concern about the entertainment. He nobly redeemed his pledge. His own ample house was first filled to repletion; then a number were quartered among his relations and friends in the village. Those that remained were provided with excellent board at his expense. The Conference (forty-three persons, besides Bishops Asbury and McKendree) had never been more munificently provided for than at this session, is the record. We are sorry that we cannot give the brother's name, but it has not been preserved. Since the Conference has reached its present size care has had to be taken to select churches with sufficiently large audience rooms, as well as homes or hotels in such number as to afford accommodation and entertainment; but when the total number likely to be present was 100 or less the Conference could go almost anywhere that the traveling was feasible.

The times of the sessions have from the beginning been in the hands of the Bishops, who were authorized by the Discipline to appoint them, with the proviso that "they shall allow each Annual Conference to sit one week at least." In earlier days, as soon as the Confer-

ence by vote (after balancing the claims of several candidate churches or towns) had settled the place of the following session, the Bishop immediately announced the time. It suited Asbury's convenience at the start to come to New England about the first of August, and so a date in that vicinity (gradually withdrawn to the first of July, then to June in avoidance of the heat) came to be the rule with us for more than fifty years. In 1808, by very special request, that it might precede the General Conference, our session was held in April, but it did not get there again till 1846, when it was held April 28, the Conference at the previous session, on the motion of Charles K. True, having "respectfully requested the bishops when they shall meet to revise the plan of episcopal visitation, to change the time of holding our sessions to the first part of April or November." For some reason the last part of April was assigned by episcopal wisdom or preference, but this did not quite suit, and in 1848 C. K. True again offered a resolution, which was passed, asking the Superintendents to fix the time of the future session "in the first part of April if they can make it convenient." It was held April 5th that year, but did not get back statedly to the first or second week in April till 1855, when it began April 11th.

The Departed.—The opening and the closing of the sessions has remained much the same for the entire period, except that recently the sacrament of the Lord's Supper has been, very profitably, incorporated with the devotional exercises at the start, and has been followed by the solemn memorial service for those deceased during the year. The entire number on this honor roll of the departed is, up to the date of this writing, 275, a few more than there are on the roll of those with us in the flesh. Only thirty died in the ranks during the first

fifty years when the numbers in the Conference were few and the locations very many; 245 during the last sixty-three years. The average of the thirty was 37; of the 245, 65, an eloquent testimony to our easier times and better knowledge of physical things. Down to 1840 just twenty had died (counting Zadok Priest and Thomas Branch, whose names have not hitherto been entered, but should be) with an average age of 31. The average age of the entire list is 62. Another name which has been hitherto omitted on technical grounds will, in justice, be henceforth inserted, that of Joseph Whitman, who, after a most useful career of fifteen years, was granted a local relation in 1854, a few months before he died, because he was unwilling that his name should any longer swell the superannuated list, although he had been on it but four years. At the time of his death he was a member of the Massachusetts Senate, and cashier of the Hopkinton Bank, having preached most succesfully until his health failed in 1850. His obituary was inserted in the Minutes, and his name should also have been put on the roll.

An examination of the list shows that twenty-three of the 275 spent sixty years and upward in the Conference, culminating with Mark Trafton's seventy years, Howard C. Dunham coming next with sixty-eight. Giving between fifty and sixty years to the work were fifty-seven, giving between forty and fifty were fifty-three, making a total of 133 in these three high classes. Passing to the other extreme we find that four gave less than a year of service before God called them home, and twenty-seven others less than ten years, leaving 111 to spend between ten and forty years. Noting the ages at departure we find that Howard C. Dunham lived the longest, ninety-three years. William H. Hatch comes next, with ninety-

two years, four months; then John W. Merrill, with ninety-one years, nine months; then Ebenezer F. Newell, with ninety-one years, six months; then Mark Trafton, with ninety years and seven months. Only five have exceeded fourscore and ten, but sixteen others were in the neighborhood of ninety, reaching eighty-six and over. The youngest was William Hunt, who died at the age of twenty-three in 1810; nine others under thirty years passed away during the first thirty years. Only four under thirty years have been taken from us in the last sixty-eight years. Only three times in the last sixty-two years has there been a year without deaths; the average now is a little over six a year.

Opening and Closing.—The hymn most commonly sung at the beginning of the session, exceedingly appropriate, is the one composed by Charles Wesley, and numbered 560 in our present collection. It voices so perfectly the thoughts that throng at such an hour that we give four of its stanzas as the most convenient summary of the feelings of the occasion:

And are we yet alive,
And see each other's face?
Glory and praise to Jesus give,
For His redeeming grace.

What troubles have we seen,
What conflicts have we passed,
Fightings without, and fears within,
Since we assembled last.

But out of all the Lord
Hath brought us by His love;
And still He doth His help afford,
And hides our life above.

Let us take up the cross,
Till we the crown obtain;
And gladly reckon all things loss,
So we may Jesus gain.

For the closing hymn there has been a little more variety, but the one most frequently used, No. 227, also by Charles Wesley, seems to be the most suitable:

And let our bodies part,
To different climes repair;
Inseparably joined in heart,
The friends of Jesus are.

The vineyard of the Lord
Before His laborers lies;
And lo! we see the vast reward
Which waits us in the skies,

Where all our toils are o'er,
Our suffering and our pain.
Who meet on that eternal shore
Shall never part again.

The tides of emotion which surge in the souls of those who stand together in these scenes, as they have stood perhaps for thirty, forty, fifty years, looking back on the months or years of labor, looking forward to the unknown earthly future opening out into the assured bliss beyond the grave, can be signified by no manner of words. The heart leaps up with a thrill of honest pride and satisfaction in something achieved, and also goes out in eager longing that nobler deeds may yet be done for him who is the Captain and King, and who waits to give the Well Done at the end of the day's battle. There seems to come, too, at such times sweet memories

of comrades who have withdrawn just beyond the vail to mingle still in spirit with those yet on the field, "one army of the living God," one family in him, one church above, beneath, hardly divided by the narrow stream of death, so narrow is it, and so real seems the mental, spiritual, sympathetic union.

E'en now by faith we join our hands
With those that went before;
And greet the blood-besprinkled bands
On the eternal shore.

The tender, touching, wise and loving words of the Bishops in the final half-hour of the session add not a little to the pathos and power of the fateful moments which precede the sending forth of the waiting company to one more year's work for Jesus. It is an impressive spectacle, as has often been remarked; more impressive, perhaps, or at least more thrilling and charged with emotion, in ancient days, when much less was known as to individual destinies than in these more prosaic times, when the policy of full disclosure beforehand has come into vogue. But in any case it is a spectacle fraught with high emotion and not to be paralleled in any other communion or denomination. Two final entries in the Minutes of nearly a century ago express, not unfittingly, what has been going on at such seasons all through these ninety years and will continue probably for ninety years to come. 1821: "Bishop George addressed the Conference in the most judicious and affectionate manner in relation to finances and the appointments of the preachers. The Conference united in singing and also in prayer that God would go with us and direct this year and prosper his cause in an eminent degree. This was a solemn and interesting occa-

sion. Many felt their commission renewed, and all felt more willing to suffer and do the will of God. This was a Conference of much peace and love, and, I believe, will be made a blessing to the people." 1823: "Bishop George, before reading the appointments, addressed the Conference on the subject of Holiness. This was a very interesting and impressive season to all the preachers. The Conference in love and harmony and with a general expression of satisfaction with the appointments was closed."

The Minutes.—The MSS. minutes of the 110 sessions since 1800, in an unbroken series, repose in the Conference trunks. Those of the first twenty-one years are inscribed in two small, cheap, rough books, six inches by seven; the first of them contains the records of fifteen sessions, an average of twelve pages to a session, and the second contains seven sessions, averaging twenty-four pages to a session. The third volume is a trifle larger, the page being nine and a half by seven and a half, better bound, and fourteen Conference sessions are depicted in its 380 pages, being twenty-seven pages to a session. But the pages are not numbered, neither are there any margins for noting the topics. Since then, beginning with 1836, the volumes are larger, bound in sheep, and kept in better shape. Nothing appears to have been printed (apart from the brief summaries in the General Minutes, where the Conferences are not separated in the answers to the Disciplinary Questions until 1805, and not treated separately throughout in the modern manner until 1824) until 1820, when a very thin pamphlet of eight small pages was issued containing only "An Account Showing the Amount of Collections and Disbursements in the New England Conference for the year ending June 20th." Something of this sort was

continued, in charge of a committee, from year to year (with some intervals and a gradual enlargement) on small pages, seven by four and a half, printed for a while by David H. Ela, then by George C. Rand & Co., then by Henry V. Degen, both at Cornhill; then in 1853 appears the name of James P. Magee as publisher, which proved to be a permanency, continuing, with change of initials, to the present day. In 1859 the size of the page now used, nine by five and a half, was adopted, and pretty steadily since then the Minutes have included all important reports and such other things as were deemed to be of general interest. In 1864 the first abstract of the daily proceedings was inserted; and in 1885 was first adopted the rule that the printed Minutes should be the official journal to be sent to the General Conference. So for the last twenty-five years all the doings of the session have been thrown open to the general public and to all who cared to read. This, with the publicity of the daily sessions, affords a striking contrast to the strict privacy of the first thirty years. The retrospective pastoral register was made up for the first time in 1864, and was inserted at intervals from that day to 1903, since which it has been a regular feature of each number. In 1896 was issued a large, profusely illustrated, historical centennial number, since which each number has had portraits of the deceased members and of the presiding Bishop. Other improvements have been introduced in recent years until the Minutes, as at present constituted, have received compliments from many quarters as being unsurpassed anywhere in the Church for completeness, beauty, accuracy and finish.

General Conference Elections.—Life in the Conference includes many thrilling moments, scenes of excitement, pleasant or painful, and marked incidents, both

serious and humorous. If we could set down here in order all such as have occurred during the century past it would present a wonderful picture. A less ambitious endeavor must content us, to give a few things out of many that have characterized the Conference experiences. Very prominent in them come the elections of delegates to the quadrennial General Conference. As this body does the legislating for the Church, and membership in it not only confers personal distinction but gives opportunity for influencing the whole denomination, it is not surprising that these elections, especially in times when important questions are in debate, should awaken profound interest. Down to 1846 the choice had to be made in the year previous to the service, since the General Conference was in May and our Conference convened in June or July as a rule—three times in May, twice in September, once in August, once in April. For the elections down to 1816 no figures are given in the Minutes; nor are any particulars to be found, either in the MSS. or printed journal, for those of 1864, 1872, 1876 and 1880. In D. W. Clark's "Life of Bishop Hedding" it is said of the election in 1811, that two of the delegates, Pickering and Hedding, received every vote except one. And Bishop McKendree pleasantly remarked that it was well these brethren did not have quite all the votes, for then it would be known that they had voted for themselves. It was in connection with this same election that the New England Conference did a new thing in Methodism, as it has done at various other times, and a good thing as well. It elected three reserve delegates—Zachariah Gibson, Daniel Webb and Joel Winch. No other Conference had appointed reserves, and when Webb and Winch applied for seats in place of Brodhead and Sabin, who could not attend,

there was a long discussion, Hedding says, whether it could be allowed. But common sense prevailed, and the rule has been established ever since.

In 1815 the total vote is not given, but it could not have been far from sixty, as that was about the number present. Pickering and Ruter had fifty-seven, Solomon Sias fifty-six, Hedding and Wells fifty-five, and seven others slightly less numbers, all twelve chosen on the first ballot. It was substantially the same in 1819 and 1823. In the former year Pickering had sixty-one, Hedding sixty, Merritt fifty-eight, Ruter fifty-seven, and six others not much less. In 1823 Pickering and Hedding both had sixty-two, Merritt and Merrill and Streeter sixty-one, Mudge and Lindsay sixty. In 1827 Fisk, who had fifty-four in 1823, comes to the head with seventy out of the seventy-two votes cast, Merritt also having seventy, Merrill and Hoyt sixty-nine, and Lindsay sixty-eight. In 1831 there were seventy-one votes cast, of which Fisk and Stoddard had sixty-seven each, Scott and Webb sixty-four each, Lindsay sixty-three, and Otheman sixty-two. All this had been delightfully harmonious and brotherly, taking no time, awakening no hard feelings. But in 1835 a totally different state of things appears, and continues for the next three quadrenniums, the fires of the anti-slavery excitement burning fiercely during this period, as will be described a little later on. In 1848 Jonathan D. Bridge had sixty-nine out of 103, leading the delegation. After two ineffectual ballots for the sixth man a hand vote was taken and Charles Adams, the Secretary, was declared elected, but he subsequently resigned, and A. D. Sargeant, the first reserve, took his place. In 1852 Amos Binney led, with seventy-two votes out of ninety-three, or 77 per cent. In 1856 the ballots were counted in

open Conference, as they were in 1864, each ballot being read aloud. Miner Raymond had eighty-six out of 104 votes, or 82 per cent. In 1860 E. O. Haven had 114 out of 130, or 88 per cent. In 1868 there were four ballotings; in 1872 there were eight ballotings. In 1876 all were elected on the first ballot, taken at 2 o'clock Monday; the Presiding Elder question was then the burning one and strongly debated. L. R. Thayer had 128 out of 159, or 80 per cent, and James Porter had but four less. In 1884 W. F. Mallalieu had 176 out of 208, or 84 per cent; only three of the eight men were elected on the first ballot. In 1888 S. F. Upham had 132 out of 200; in 1892 W. F. Warren had 169 out of 224, or 75 per cent; in 1896 J. W. Hamilton had 156 out of 224, and in 1900 he had 174 out of 218, or 80 per cent. In 1904 C. F. Rice had 137 out of 203, and in 1908 Franklin Hamilton had 156 out of 218. The highest percentage reached since there came to be close contests have been those of Orange Scott in 1835 and Jotham Horton in 1839, each having 90. Only once has there been an election by seniority, George Pickering being thus chosen for the fifth delegate, as a mark of the high appreciation of the Conference, in 1843. Only four have resigned after being elected: Wilbur Fisk, Jotham Horton, Reuben Ransom and Charles Adams.

Trials.—The total number of trials which have taken place in the Conference it would be difficult, and perhaps not profitable, to enumerate. In the earlier years they were very, very many, and also in the years of the anti-slavery struggles. Those on trial for admission near the beginning were rather summarily dropped for various offenses and unacceptabilities, and sometimes those in full membership were similarly treated. In 1805 one was suspended and two were expelled, appar-

ently without trial, one for fornication, confessed, and one of whom it is said he "wrote his sentiments to Conference renouncing discipline, etc." The demand for laborers was so great that almost any one was taken on who showed fair promise, but all were very carefully scrutinized and closely watched subsequently; many were not received in full or were dropped the first year. Many of the best members of the Conference had complaints brought up against them for things which appeared wrong in some brother's eye, and which would not be noticed at all now, but the explanations offered were usually found sufficient. One of the rules of order adopted in 1838 was that "no charge shall be entertained by this Conference against any brother unless it has been previously submitted to him in writing with the specifications." In 1819 Brothers Ruter, Merritt and Mudge were appointed a committee to converse with Brother E. T. Taylor and admonish him in regard to some imprudences. Joseph Dennett, a local preacher who had been expelled, had appealed from the decision of the Quarterly Conference, but this decision was affirmed, and the papers in the case were directed to be committed to the flames as unfit for preservation. This same action was taken on one or two other occasions. In modern times trials have been very, very rare; a higher tone of morals is maintained in the ministry, and a larger liberty of doctrine is allowed. The last case of expulsion was in 1892, for ecclesiastical insubordination. There was also an expulsion, in 1878, for "insubordination to the order and discipline of the Methodist Episcopal Church, in exercising his ministerial functions in defiance of his suspension therefrom," the suspension having been ordered for "holding and disseminating doc-

trines contrary to the Articles of Religion of the Methodist Episcopal Church."

The first trial case of any large importance was that of Joshua Randall. In 1822 the journal says of him that he had during the last year published, without the sanction of the examining committee, a pamphlet said to contain erroneous doctrines. Hence a committee of three, of which Merritt was chairman, was appointed to examine the pamphlet and decide about it. The committee reported that he had published sentiments contrary to our doctrines of the Atonement; whereupon it was voted that the Presiding Elder be instructed to follow the course of discipline in his case. He was sent to Bethel, Maine, where he had also been in 1809 and 1815, with Elisha Streeter for Elder. In 1823 it is recorded that he had been suspended during the year for disseminating doctrines contrary to our articles of faith. After considerable conversation it was moved that the suspension be taken off, but this did not prevail, and a strong committee of seven, consisting of Pickering, Hedding, Brodhead, Mudge, Merritt, Kent and Munger, was appointed to deliberate upon the matter. The accused having made certain concessions and explanatory statements, the suspension was taken off, and it was voted that he be directed not to disseminate his sermon in the future. He was made supernumerary. In 1824 his case came up again, it being found that he had during the year disseminated his sermon and circular contrary to the direction of the Conference. A committee of five, Solomon Sias chairman, was appointed to examine the case. At the trial which ensued he plead that the vote which he had disregarded was unconstitutional. Wilbur Fisk took the opposite ground, showing that the Conference possessed a perfect right to deal

with the case as it had, and that there were three aggravating circumstances attending Brother Randall's conduct: first, he had formerly strongly contended for submission to the rules of government of our church; second, he knew he was sowing discord among his brethren; third, he had sent a copy of his sermon to the Book Agents and they disapproved it. He was condemned by a vote of sixty-one to six, but he did not comply with the request of the Conference that he give up his parchments of ordination, and signified his intention of appealing to the ensuing General Conference. The Bishop refused to give him an appointment, and he is entered on the Minutes as "without appointment until he comply with the decision of the Conference in his case." Bishop George, who presided at this session, wrote to a colleague in a private letter the following month about Randall that "he has continued to support his almost incomprehensible proposition which is, if I understand it, that while Christ died for original transgressions he made no atonement for actual sins. With this strange theological enigma he has vexed and teased his brethren until they have taken away his parchments." In 1825, on the motion of Wilbur Fisk, it was voted that the Secretary be directed to notify Joshua Randall to appear before the next session of the Conference to answer to the charge of holding and disseminating doctrines which are contrary to our Articles of Religion. He so appeared at Wilbraham in 1826, and on Monday, June 12th, was tried. The specifications, signed by Fisk, Merritt and Lindsay, were as follows: "Denying that the transgressions of the law to which we are personally responsible, and by which we are finally to be judged, have any atonement made for them by Christ; second, maintaining that the infinite claims of

justice upon the transgressor of the divine law may upon condition of the mere acts of the transgressor himself be relinquished and given up, and the transgressor pardoned without an atonement." The accused, after some evasions, answered: Not guilty, and presented a counter statement. This is spread upon the journal, and also the quotations from his book, "The Universality of the Atonement," which were relied upon by the complainants. "Brother Fisk showed," the record says, "that the doctrine of Brother Randall's book implied Pelagianism, Socinianism and Universalism, that it is contrary to Christian experience, to the preaching of our fathers in the ministry, and to our own preaching." On the conclusion of the pleas he was adjudged guilty of holding erroneous doctrines by a vote of sixty-two to one. He gave notice of appeal. He made his defense in person in 1828 at Pittsburg, traveling there on horseback from far down in Maine; and was answered by Wilbur Fisk, the head of the New England delegation. The decision expelling him was reaffirmed by a vote of 164 to one. Dr. James Porter, in his "History of Methodism," speaks of meeting Randall when he was on his way home that summer, "a dusty, weather-beaten old man, working his way back to die alone." "He told his story in a good spirit, censured nobody, loved the church still, and the Conference, too, all having treated him very kindly, but he thought he was right in the matter of difference between them; a good old man who honestly kept the faith as he understood it."

There was an expulsion that same year for retailing ardent spirits, one the following year for dishonorable and unchristian conduct on the subject of matrimony, another for deception and dissension. During the furious anti-slavery contentions a few years later trials

fill the Minutes to the exclusion of almost everything else. There are some dozens of them, not necessary to go into here. A few of the more prominent are mentioned in the following chapter. But a more famous case than any other which deserves description at some length, that of Ephraim K. Avery, came a little before this.

At a Conference held in Boston, June 5, 1833, on the opening day of the session, Wilbur Fisk moved the appointment of a committee of seven to consider in all its bearings the case of Ephraim K. Avery. The following were appointed: Fisk, Bonney, Lindsay, Kilburn, Merrill, Kent, Scott. At the end of the week they rendered a report which was adopted by a unanimous rising vote, and ordered printed both in the papers and in pamphlet form to the extent of 5,000 copies. It was also voted that "in view of the severe afflictions which we as a Conference have been called to pass through, and in view of the good providence of God in the deliverance which he has wrought for us, and especially for our Brother Avery, we unite with the President in prayer and thanksgiving to God, who has been our support and defense in the time of deep affliction." The report was one fully exonerating the accused at every point, finding him "completely innocent of any act connected with this unhappy affair at all involving his Christian or ministerial character." The case had for the six months preceding convulsed New England, and to some extent the whole land, as had very few others in the history of the United States up to then. It was the first time that a minister of the gospel had been arraigned in this country upon the charge of murder. And the fact that he was a Methodist minister added greatly to the animosity aroused. The public excitement was intense. It

was worked up in every way most unscrupulously and virulently, by multitudes who were determined that the parson should hang. No means were spared to poison and inflame and prejudice the public mind. It became not so much a prosecution as a persecution. One hundred and one jurors were summoned before twelve at all acceptable could be found, and many of them admitted that they had a bias against the prisoner, but he did not use all his challenges. The main trial lasted from May 6 to June 2, an unprecedented period. There had been before this an inquest by two coroner's juries, the first of which brought in a verdict of suicide, the second of murder. Then there had been a trial before two eminent Justices, who, after twelve days' examination of witnesses, fully acquitted the accused, finding no probable ground of suspicion. But the public outcry was so great that his life was in danger, and his friends, fearing mob violence, induced him, much against his will, to leave his home in Bristol, Rhode Island, for parts unknown. A petition was thereupon presented to the Rhode Island Legislature, saying that further evidence had been discovered since his discharge and asking that the Governor issue a proclamation offering $300 reward for his apprehension. He was found at Rindge, New Hampshire, by the sheriff from Fall River, and committed to Newport jail.

A special session of the Supreme Court of Rhode Island was called for his trial, the Attorney General conducting the prosecution. Jeremiah Mason, leader of the bar in New England, was engaged as chief counsel for the defense. Sarah Maria Cornell, a factory girl of Fall River, an odious and profligate woman, addicted to most of the vices that degrade human nature, had been found dead on the morning of December 21, hanging by

the neck to a stake in the haystack yard of a farm at Tiverton, just out of Fall River. There was no evidence against the accused except that of the woman, and this was shown to be absolutely false because contradicted by wholly reliable testimony from others. She left a note in a bandbox signed December 20, the day of her death: "If I am missing, inquire of Rev. Mr. Avery, Bristol; he will know where I am gone." He had turned her out of the Methodist church at Lowell, where he was pastor in 1830 and 1831, for "lying and fornication," which faults she confessed. But she vowed to have vengeance on him, and on the whole Methodist Church. To this end she attempted to fasten upon him the parentage of her unborn child, alleging criminal intimacy at the Camp Meeting in Thompson a few months before. The only real difficulty in the case was that the accused could not satisfactorily account for himself on the afternoon and evening of the alleged murder. Our space does not permit us to go more fully into the particulars. Two hundred and thirty-nine witnesses were examined, and many of them re-examined. The jury was out from Saturday at 6:35 until Sunday morning, when they brought in a verdict of acquittal. Bishop E. O. Haven, when a boy on the Needham circuit in 1828, had Mr. Avery for a pastor, and describes him as "a spruce, fine looking man"; he says "nine-tenths of the people not Methodists and half of the Methodists believed, or at least feared, he was guilty. On examination of the written records of the trial I am not surprised at the difference of opinion that prevailed, nor at the decision of the jury; the charge was certainly not proven." Mr. Avery had joined the Conference on trial in 1822. He was sent back to Bristol, after his acquittal, by the Conference of 1833, in conjunction

with C. K. True, who declares that the officiary unitedly requested his reappointment, deeply sympathized with him, and heartily stood by him, and that the church prospered under him with increased congregations and an addition of fifty scholars to the Sunday School within three weeks. But a large portion of the populace throughout the region affected, especially those of the baser sort, deeply resented his escape, and pursued him with slander, hatred and vulgar abuse. At the next Conference he was left without appointment at his own request, and in 1835 he took a supernumerary relation and removed to another part of the country. In 1836 the Presiding Elder of the Rhinebeck District, New York Conference, sent to the New England Conference a certificate of his unblemished Christian and ministerial character. He located in 1837, and in 1866 was still living in Pittsfield, Ohio, highly respected, and preaching occasionally as a local preacher with great acceptance.

At the session of 1836 Asa Kent, who had been stationed at Newport during the trial and was made chairman of the committee to raise the money for the expenses incurred in the defense, rendered his final report, showing that all bills had been paid or adjusted. It was his confident belief that the expense borne by the members and friends of the Conference and church had exceeded $10,000. Mr. Mason alone was paid $1,500 and the rest of the counsel an equal amount, besides large traveling expenses. The members of the Conference at two sessions, Boston and Webster, subscribed, out of their poverty, $1,767. Other Conferences—New York, Philadelphia, Baltimore, Maine, New Hampshire, Troy, Genesee, Oneida, etc.—gave $3,156. Mr. Mason calls it "a trial more extraordinary than is to be found in the judicial history of our country," "few if any instances can be

found of such violent popular prejudice against an individual; I have seen nothing equaling it." Another high authority says: "As a case of presumptive evidence involving extremely nice points of circumstantial testimony, this trial is perhaps not surpassed by any of a similar character within the recollection of the profession." The mystery surrounding the matter has never been entirely cleared up, although it was reported many years afterwards that a man on his deathbed, who greatly resembled Mr. Avery in appearance, confessed to being the murderer.

Pleasanter Matters.—Turning to pleasanter portions of the Conference life, we note the enthusiastic send-off given to Dr. William Butler at Salem, April 18, 1856. Being about to sail for India on the morrow he took his leave of the Conference in a few affecting remarks. Bishop Janes appropriately responded, and then Father E. T. Taylor "led in a prayer of deep feeling and earnestness, invoking the protection of God on the departing brother, and the Conference in tears adjourned." And when the hero made his first appearance after returning in 1866, at Chicopee, there was still greater feeling, Bishop Simpson taking him heartily by the hand, and the Conference springing to its feet in token of their glad welcome to their fellow laborer of former days coming with his trophies after ten years' absence at the front of Christ's grand army of conquest. He had sent them yearly letters meanwhile which had been received with exceeding great joy

In 1859 deep interest was aroused by the introduction to the Conference of the five young men—Thoburn, Parker, Waugh, Judd and Downey—appointed to India, and just transferred from Pittsburg, Vermont, South Illinois, Wyoming and East Baltimore Conferences, re-

spectively, to the New England, that they might be ordained. That was Friday, April 8th. The next morning Bishop Ames announced that on the previous evening he had ordained these five brethren deacons and elders in the Methodist Episcopal Church. On the following Tuesday, at the adjournment, the day of the embarkation, they were all transferred back to their original Conferences. On Sunday night in the old Lynn Common church, crowded to the last limit and with an overflow meeting in the vestry, the missionaries spoke, on the eve of their departure from Boston for Calcutta. It is a joy to the New England Conference to have even this small share in sending forth this noble company.

In 1860 a gold watch was presented by the Conference to Brother James P. Magee, Agent of the Book Concern at Boston for many years, together with the following resolution, unanimously adopted by a rising vote: "Resolved, that we highly appreciate and commend the fidelity, efficiency, and uniform urbanity of Brother James P. Magee in the department of service and duty assigned him in connection with the Methodist Book Depository in Boston, and we hereby tender to him with this expression of approval our sincere personal interest and regard." In 1866, Brother Franklin Rand, for more than a quarter of a century the financial and publishing agent of *Zion's Herald,* was honored with a similar present as a token of the high esteem entertained personally for him by the members of the Conference. The Presiding Elders at the conclusion of their term of service have very frequently been dowered in like handsome manner.

In 1861, in Boston, the Conference accepted with thanks an invitation to a social gathering at the house of

David Snow on Tuesday evening, the night before adjournment. In 1864 at Chelsea and in 1868 at East Boston, a very hearty reception was given to the Conference in the church vestries by the ladies of the societies at those places, on the evening before the beginning of the business session, and was exceedingly enjoyed, the speeches and refreshments being of a high order. In 1864, Friday morning, April 1st, the Conference, singularly enough, found itself for a short time with nothing to do, and Bishop Ames suggested that some of the elder brethren make brief addresses. After thrilling impromptu remarks from Father Taylor, Father A. D. Merrill, being called on, said that since sunset last night, the storm keeping him within doors, he had composed a few lines of poetry which he would read. It was a characteristic sketch of many of the present and former members of the body, and was listened to with intensest interest by both members and spectators, many tears being shed during its recital. At the conclusion the stillness in which all had been spellbound was broken with sobs and responses of "Praise God." There were twenty-four six-line stanzas, the last of which is as follows:

> So farewell each, and farewell all;
> If we, the fathers, hap to fall
> Before we meet again,
> Our mantles grasp as we ascend
> Up to our Saviour, Brother, Friend,
> The Comforter of men.

"Father Newell followed this touching effusion," says the Secretary, "and the almost breathless attention which had been awarded the preceding speaker was, if possible, heightened during this beautiful address from

one who had experienced eighty-eight years of this world's trials and joys, sixty-four of which had been irradiated by the gorgeous light of an unsullied Christian life."

In 1865 the Conference was in session on Monday, April 3d, the day when the Union troops entered Richmond. Between 11 and 12, George Thompson, LL.D., the great English anti-slavery orator, addressed the Conference in a speech of surpassing power that deeply thrilled the whole audience. He had scarcely more than concluded his eloquent remarks, and the Conference was about to adjourn, when Gilbert Haven rose and read a telegram from Secretary Stanton announcing that Richmond was taken at 6:15 that morning. Then everything broke loose. The church rang with applause, and every possible demonstration of joy was made. "Praise God from whom all blessings flow" was sung again and again, and "Mine eyes have seen the glory of the coming of the Lord," with its enthusiastic hallelujah chorus, lustily shouted, also helped to relieve the overflowing feelings of the large audience. The day was fittingly closed with a jubilee, the thirtieth anniversary of the Anti-Slavery Society of the Conference, addressed by James Porter and George Thompson.

In 1867 the session was held in Waltham, and the third day, March 29th, was given up wholly until evening, to the reunion exercises with the Providence Conference after twenty-seven years of separation. Brother Manning, the Secretary describes it as follows: "Proceeding in a body to Boston the members of the Conference were received at the Bromfield Street church by a committee of this old pioneer society, and assigned seats at the left of the altar. Shortly afterward the brethren of the other Conference having come from

Providence, were conducted to seats at the right of the altar, being greeted as they entered the church with signs of the most cordial welcome by the members of the old mother Conference. The services were presided over by Bishop Scott, assisted by Bishop Baker, and were introduced by singing, and prayer by Rev. Dr. Hascall. Rev. Dr. Thayer, Presiding Elder of the Boston District, made an address of welcome, which was responded to by Rev. Dr. Brown, Presiding Elder of the Providence District. Rev. A. D. Merrill of the New England Conference and Rev. F. Upham of the Providence Conference then followed each other in addresses replete with reminiscences, the recital of which electrified the vast audience. Rev. Dr. Porter of the New England and Rev. Dr. Coggeshall of the Providence body, next addressed the audience; during and after which Philip Phillips, Esq., of New York sang some of his inimitably-rendered songs, thrilling all with his matchless powers of holding and swaying the people at will. The members of the two bodies, with invited guests, were then called to the vestry of the church, where an ample collation had been provided for all; at the close of which brief speeches were made by several speakers, and the occasion closed with the singing of the doxology."

Letters from the veterans of the Conference, unable through infirmities or distance, to be present, have for a long series of years been read at the sessions, often with deep feeling as touching reminiscences were detailed and expressions of warm affection conveyed. Communications from other ecclesiastical or civil organizations have occasionally been received and have given rise to important action. In 1868 the session being in Boston, the "Council of the National Conference of

Unitarian and other Christian Churches,'' also sitting in Boston, through Edward Everett Hale, its chairman, and George H. Hepworth, its secretary, expressed by letter to the Conference the earnest interest felt by them in the great work done by our Church in America and other parts of the world. They further said: ''We congratulate you on the success of the missions of your body and of the devoted work of your ministers, and offer you an assurance of our prayers and hopes that, under the guidance of the Holy Spirit and of the great Head of the Church, like success may attend your prayers and efforts for the future.'' They delegated the Rev. Samuel K. Lathrop and Rev. James Freeman Clarke to convey to us personally their assurances of sympathy. The Conference listened with great pleasure to the ''kind and complimentary address'' of Dr. Clarke, and through a committee consisting of Joseph Cummings, Charles K. True, William Butler, Gilbert Haven and W. R. Clark, returned thanks ''for the expression of earnest interest in our work and congratulations on our success.'' They further add this: ''While it is well known how widely we differ from that body in the doctrines which we regard as the essential truths of evangelical Christianity, yet we have noted with pleasure and gratitude the noble stand it has taken in the civil and moral reforms of the day, and we invoke the blessings of God upon them in all their efforts to promote his glory and the welfare of humanity.''

We find on the journals of the Conference resolutions regarding the Centennial of universal Methodism in 1839, of American Methodism in 1866, of Massachusetts Methodism in 1890, and of the Conference in 1896, together with the bi-centennial of Wesley in 1902. All these were gatherings of great interest, on which much

might be said. The one hundredth session beginning April 8, 1896, was held in Asbury church, Springfield, that it might be near the seat of the first session, and on Thursday, the 9th, adjournment was had to Wilbraham, where in the Memorial church, after a bounteous repast tendered by the trustees of the Wesleyan Academy in the dining hall of that institution, suitable exercises were held. N. T. Whitaker was chairman of the committee of arrangements. Prayer was offered by Daniel Steele. Introductory remarks were made by Bishop Foss. Four addresses, most admirable, eloquent, significant and every way appropriate, were then delivered as follows: By W. F. Warren on "What the Sons of the New England Conference Have Done for Education Outside of New England"; by W. T. Perrin, on "The New England Conference and Reform"; by S. F. Upham, on "The Spiritual Influence of the New England Conference"; and by C. F. Rice on "The Outlook." The members of the Conference took exceedingly prominent parts in the other centennials mentioned, all of them held at Boston, writing the chief papers and making the principal addresses, but the details need not detain us here. Nor can we properly do much more than make passing reference to the General Conference held in Bromfield Street, in 1852. The two senior Bishops, we notice, were entertained by Isaac Rich at 12 Essex street, a daily edition of *Zion's Herald* was published under the editorship of Abel Stevens; an excursion down the harbor was given the Conference by the Mayor of Boston and other citizens, together with an address by Daniel Webster in Faneuil Hall.

It is not easy to know where to stop in this enumeration of the striking things that stand out in the memory of those who for very many years have attended these

sessions. There have been at times notable debates, when some question throbbing with vitality, like lay delegation or the Presiding Eldership or the pastoral term, has called out able speakers and put men on their mettle. Great sermons have been delivered on Sundays and some other days. The Love Feasts have been very precious in their uplifting effects. The semi-centennial discourses have, on various occasions, helped much in bringing back the former years. The visit to Bishop Haven's grave in 1906 at Malden had a sacred influence. The raising, in a short time, of $1,000 for the Preachers' Aid Society at one session in 1898, and of $4,570 (afterwards increased to nearly $8,000) at another session in 1908 for the relief of the Chelsea churches consumed by fire, showed that Methodist enthusiasm and affection is not a mere matter of shouting or empty words, but "the tie which binds our hearts in Christian love" is one that can be trusted to yield material help in time of need. Life in the Conference has its lights and shades, its joys and sorrows, its monotony and diversity, its concords and discords; but, on the whole, it is one that becomes very dear to those permitted to enter into it, and in its choicest hours comes very near to the joys of heaven.

Plate IX MODERN CHURCH BUILDINGS

CHAPTER SEVEN.

LIFE IN THE CHURCHES.

Conferences are primarily of and for the ministry. But the ministers are of and for the churches. So that the two are of and for each other, and must work in harmony to produce effects. While the ministers, in the Methodist system, originally gather the people into classes and societies and thus inaugurate churches, it is the churches that in turn produce the ministry, support it, and give occasion for much of its activities. Thus there is a delightful mutual interaction. Neither one can be without the other. As there can be no parents without children, and no children without a father and mother, so the ministry and the church are essential to a complete whole in the work of salvation. Hence our history could not be properly constructed except as it dealt in somewhat equal proportions with these two factors. It seems to us, however, a decided mistake to attempt in such a volume a detailed account of all the local churches with long lists of pastors and lay officiary and other comparatively meaningless or at least routine matter. It is necessary, if immoderate bulk and expense are to be avoided, to confine the chronicle to things of general interest and matters out of the ordinary run. In most cases the churches have started in much the same way, through some enterprising minister who found a few susceptible souls that responded to his message and were willing to make sacrifice of their substance in order to perpetuate such gospel privileges. Or

some ardent Methodist would remove into a new community and refuse to be satisfied until, on his invitation, the circuit preacher had extended his round to take in that neighborhood and begun a class in his house. Similarly in the progress of the little flock, as one revival after another came in answer to their labors, and as through many heroic struggles a building humble or ambitious was erected, and burdensome debts were eventually lifted, there is a sameness whose repetition would not particularly tend to edification. Accordingly—besides noting the few main churches and sketching the manner in which our principal cities have been Methodized—we have aimed in this chapter to include only such accounts as would appeal to more than a mere local audience, such as have in them something distinctive or out of the common. We have gathered these from a very extensive range of reading. They represent, let it be understood, not altogether the usual "life in the churches," such as proceeds peacefully from week to week in its customary round of meetings and other routine events, which can easily be taken for granted, but the unusual incidents that serve to illustrate rarer qualities, and affairs that make up the staple of history always, "the old, unhappy, far-off things, and battles long ago"; it is these that make the numbers, plaintive or festal, flow; these whereof the minstrel sings.

In earlier chapters we have related the beginnings at Lynn, Boston and a few of the more prominent places. There were other sections and towns that saw noteworthy doings which we have not as yet brought to the attention of our readers. We shall include them in our present chronicle, while also continuing the narrative of Methodism's achievement in centers already mentioned.

The good start of Lynn at the Common we have seen, also Lee's sermon at Wood End. It was all one church until 1811, when separate records were made, Wood End having ninety-five members and the Common 118. In this same year a meeting-house was erected at Wood End. It had the first pipe organ in Lynn, and the first Methodist church steeple in Massachusetts. The two churches were united in one circuit with two pastors up to 1819, when Elijah Hedding and Enoch Mudge were in charge. In 1820 Timothy Merritt is assigned to Wood End alone; it had then 140 members. Nineteen years later than 1811, as the result of a great revival of religion under A. D. Merrill at the Common, the South Street church was formed, in 1830, and a chapel erected; it is not separately listed in the Minutes till 1833, when 170 members appear. In 1850 it was found that there was not even a single sitting to be had in any of the Methodist churches of Lynn. This led to the speedy erection of two new buildings. One was put up in 1850 on Maple street, in a section of the steadily growing town called Gravesend, with John W. Lindsay as its first pastor. Another was finished on Boston street, in 1853, with 101 original members, and Loranus Crowell as first pastor; in a few years it had to be enlarged. Sixth in order came what is now called Trinity, but which appeared first on the Minutes in 1873 as Tower Hill, with Alonzo Sanderson as pastor. The enterprise grew out of a mission started in a small chapel by Rev. Parsons Cooke, D. D., of the First Congregational church, and carried on by the Congregationalists for fifteen years until 1871, when it was turned over to the Methodist Church Extension Society of the city. A small society was immediately organized, and under its brave pastor's heroic, indefatigable, and inspiring lead-

ership, undertook the erection of a church. Mr. Sanderson remained at his post eight years (the appointment being declared a mission by special vote of the Conference, the first incident of the kind within our bounds) and then, after a brief interval, was returned for three years more. As the result a fine building was dedicated in 1885, valued at $25,000, and with only a small debt. In addition to these six churches which appear on the roll in 1885, four others have been since added: Broadway at Wyoma, in 1886; St. Luke's on Oakwood avenue, begun by W. H. Meredith in 1887; the Highlands in 1885, and Lakeside in 1892.

Other churches in Saugus, Swampscott and Danvers have sprung from the zeal of the Lynn Methodists, and may be called children of the old mother at the Common. We must take space to give a few other items from her most honorable history. In 1813, June 3d (two days after the naval battle between the Chesapeake and the Shannon off Nahant, viewed with intense interest by the people of Lynn, who flocked to High Rock to see it), a new church was dedicated on nearly the same site as the first. In 1816 a fine bell, cast by Paul Revere, was hung in the lofty spire. This bell has been rung each week-day ever since at high noon and at 9 p. m., besides ringing at 9 a. m. on Sunday for church services. It welcomed President Monroe when he visited Lynn in 1817, the Marquis Lafayette in 1824, Andrew Jackson and Louis Kossuth in later years. It tolled during John Brown's execution in 1860; it rang for twelve successive hours when Lee surrendered, and it tolled all day when Lincoln was laid to rest. It still does its duty, as of old, in the tower of the fine brick structure built on the opposite side of the square in 1879. Among the seventy-four names on its pastoral roll are the most dis-

tinguished that the Conference affords. Fifty years ago it had sent twenty men into the ministry, and several have gone since. It formed February 21, 1819, the first missionary society in the Methodist Episcopal Church, and sustained Joseph A. Merrill for several years in his mission work among the destitute parts of New Hampshire and Vermont. It has furnished the city three Mayors, B. F. Mudge, T. P. Richardson and R. G. Usher, several Town Clerks and Representatives to the General Court, as well as occupants of other important public offices. In Church and State it has filled a very large place to which we are fully aware that we have failed to do justice in this crowded paragraph.

Boston Methodism we have sketched so far as the erection of the first and second chapels is concerned. Resuming that story we find that in 1827 (the Boston Methodists numbering then 645) the church in the Alley felt the need of a larger and better edifice. So they gave up their old home which became thereafter a carpenter's shop and built in 1828 a substantial brick church on North Bennett street, not very far away. In 1837 the North Russell Street society, with seventy-seven members, was organized in what was then the West End, and a building dedicated in January, 1839. The Richmond Street church in this same general section was set off in 1841, and in 1842 what was called St. John's church met for a few years in the Odeon building, which had been erected for a theater on the corner of Federal and Franklin streets, but this was given up in 1846. The Richmond Street reunited with the mother church in 1849, when the North Bennett street edifice was abandoned, and the large, elegant "Cockerel church," so called from its weather vane, on Hanover street, was purchased of Dr. Robbins' Unitarian Society. The

North Russell Street church held its position, with increasing difficulties, owing to changes in population, until 1865 when, under the lead of Gilbert Haven, it purchased Grace church on Temple street, which had been built by the Episcopalians and was for sale at a low price. In 1869 the widening of Hanover street necessitated the partial demolishing of the building there, and the First church, in 1873, united with the society at Grace church, carrying over its highly prized name to the new enterprise. Hence the present organization worshiping in its stone temple back of the State House is the heir to the five or six societies which have been here designated, and which have covered the entire north and west sections of old Boston. May it long hold the fort in this strategic and historic neighborhood.

The desperate struggles for the erection of the second chapel, in Bromfield Lane, have been detailed in Chapter Two. It has had a great history, which might well fill several of our pages. It has given forty ministers to the Church. It has been the mother of many churches, the founder and munificent helper of educational institutions, the nursery of great saints, the accomplisher of large achievements, through its splendid roll of Boston's best. From 1844 to 1882 the total reported by this church for missions, including the Woman's Foreign Missionary Society, was $22,886; and the amount given since then is $16,346, making a total of $39,332. The church was remodeled and rebuilt in 1848, and its debt of $13,000 was provided for during Joseph Cummings' pastorate in 1853. December 7, 1863, it was reduced by fire to a mass of smoldering ruins; but was fully rebuilt the next year, and has been somewhat improved since. Being now in the heart of the business section its value

is estimated at $375,000, but its congregations are very small.

Church Street was the third Methodist chapel erected in old Boston, but in Boston as at present bounded, the third honor comes to Dorchester, where a carpenter shop, twenty by twenty-seven feet, after suitable alterations, was dedicated in May, 1818, with a sermon by Elijah Hedding. Dorchester appears for the first time in the Minutes this year, linked with Boston, T. Merritt and E. Mudge being preachers. Meetings had been held for a year or two previous, however, at the adjoining house of Mr. Anthony Otheman, of whom we shall speak more in another place. A class had been formed in Charlestown in 1816; it shows in the Minutes in 1819, linked with Boston, a church having been formed the previous year, and a meeting-house obtained, for $2,400, which had been built by the Baptists in 1800 and had passed through the hands of the Congregationalists and and Unitarians before the Methodists came to own it. This society had tribulations enough to make it very white if to be tried is necessarily to be purified. By 1833 things had got into such a bad state with the building that the rain came through the roof on the people and the necessary repairs burdened them with a mortgage of $3,000. In December, 1835, to extricate themselves from their debt, they deeded to the mortgagee the land on which the church stood, together with the basement and part of the pews and the adjoining lot; which course, although it seemed to them in their very straitened circumstances the only one to pursue, left them a heritage of trouble for twenty-seven years when, having grown stronger, they purchased from the Baptists another church home on the site of their present beautiful edifice. This latter was built in the pastorate

of H. W. Warren, 1868-1870, costing $88,000, the previous church building having been leveled to the ground by fire a year or two before.

In South Boston the Methodists were the first to establish regular worship and to build a church. Thomas C. Peirce, a young local preacher from Milton, was induced by a whole-souled Methodist widow to come and hold services in her dwelling, and in 1811 he built with his own hands, being a carpenter by trade, a house of worship. But this in some way passed into the possession of the Congregationalists. Another building, erected on Broadway in 1825, was sold to the Baptists; but in 1834 the third attempt, Abel Stevens preaching the first sermon, proved permanently successful. A house was built on D street in 1840, called the Centenary church because the project was begun in 1839, the centennial of Methodism. In 1860 the Dorchester Street church was formed. In 1869 the D Street society, feeling the need of more room, purchased a lot on Broadway, and put up a stately brick structure which, when nearly completed, in September, 1869, was crushed by a terrific gale which toppled over the lofty steeple. This nearly crushed the society, but they rebuilt and dedicated the next spring. For fifteen years the terrible load of indebtedness taxed the resources of the society and all its friends, until eventually it was nearly all wiped out in 1885, and a union of the Broadway and Dorchester Street churches was consummated, resulting in the appearance of St. John's on the Minutes of 1886. Dorchester Street reappears in the Minutes of 1892, because an enterprise, started at Washington Village by the City Missionary Society in 1870, had at this time purchased a corner lot on Dorchester Street and partially finished a building. It was completed in two years more, and the name

of the society changed in 1902 to Barham Memorial, in honor of a very generous supporter, Mr. R. H. Barham.

East Boston first appears on the Minutes of 1842, with Daniel Richards as pastor, but Methodist preaching is supposed to have been begun there by Edward T. Taylor about the year 1840. The title, Meridian Street, does not appear until 1851, but a small meeting-house had been built on that thoroughfare very soon after the organization, and in about four years more a bigger one was found necessary, which, further enlarged later, still stands. The church has had a prosperous and distinguished career. Its extensive seamen's work, on account of which for many years it was called the Bethel, has been a special feature; also the long pastorate, twenty-five years, of Lewis B. Bates, terminating with his decease a few months since. From this church went off, in 1853, a band of members, with Chester Field as their first pastor, to form a second society on the island, called at first Bennington Street, as it worshipped for several years in a hall situated there. April 27, 1865, it dedicated a new building on Saratoga street, and thereafter took that name. The first use of its new bell was to ring out the fall of Richmond.

Four other large churches have entered so considerably into Boston Methodism that we must speak a little of their history. In 1838 services were held in the Roxbury Town Hall, out of which sprang a church in the following year, erected on William street. In 1852 they removed their place of worship to Warren street, in a building purchased of the Baptists, which was totally consumed by fire in 1868. In the following year they constructed their commodious and handsome edifice on Winthrop street, at a cost of $65,000. Tremont Street, the eighth society of the denomination in Boston proper,

began in 1848, and, after passing through various vicissitudes in different locations, as Suffolk street and Hedding Chapel, finally secured from the city, in 1857, its present spacious and most eligible location; and here was dedicated January 1, 1862, the building which has been so long an ornament to the city and the pride of our people; and here there worshipped, under the leadership of the best men that Methodism anywhere could furnish, a people who have been abundant in good works, giving at times $1,500 a year to the Missionary Society. Its building is now valued at $100,000.

Church Street has been cited. It began in 1834 and for some forty years did grand things for the Master, but it gradually became more and more evident, in the early seventies, that unless something was done it must die. So John W. Hamilton was appointed to it in 1876, with the understanding that he was to carry out somewhere in that neighborhood a long-cherished plan looking to a church for the masses. The old property was soon sold, and a lot purchased on the corner of Columbus avenue and Berkeley street. He remained nine years, a special exception to the usual rule being deemed justifiable under the circumstances, and by herculean efforts, involving wide travel and a multiplicity of ingenious schemes, raised the funds and so skilfully managed matters that the house was opened for worship February 10, 1884, Bishop Simpson preaching there, in dedication, his last sermon. Seven pastors have followed him in the twenty-five years since, and have carried very heavy burdens for the accomplishment of a very large work. The building is considered worth, with lot, $210,000.

The other great church of the four, known as St. Mark's, while not technically in Boston, is practically

there, being at Brookline. There was a feeble beginning in 1873, a small chapel built in 1879, and an excellent lot purchased at the corner of Park and Vernon streets, in 1891, W. N. Brodbeck being then made pastor. Through his labors and those of W. I. Haven, who followed him, and through the large gifts of Mr. James Rothwell, commemorated on a tablet in the vestibule as the one "whose generosity made possible this house of worship," a very beautiful church in the Romanesque style of architecture, almost a cathedral, with a nave 150 feet long and seventy-five feet high, was dedicated in the fall of 1896, Bishop Fowler preaching the sermon. It is a most creditable monument of faith and labor, a joy to the beholder, and a solid witness to Methodism's advancement from the days of carpenter shops in back alleys. The property is value at $160,000.

A similar witness is found in the splendid Epworth church at Cambridge, joining the grounds of Harvard University, and fully consonant with its position. It could properly be called the Rindge Memorial, for its completion was made possible by the magnificent giving of Mr. Frederick H. Rindge, whose donations at various times amounted to $53,500, the total cost being about $20,000 more, and the present valuation of land and edifice standing at $90,000. The dedication was February 22, 1893. In this same goodly University city are three other Methodist churches, the first of which was started in the eastern part of the town in 1818, Enoch Mudge preaching the first sermon. A small chapel was built in 1823 and named Ebenezer; the Conference met in it two years later, three Bishops, George, Soule and Hedding, being present. A large, elegant, brick structure was raised in 1870. Seven ministers have gone out from this church, and five ministers' wives. Many societies have

branched off from it. Chief of them is Harvard Street, at Cambridgeport, where a class was formed in 1838, and a small wooden church erected in 1843. This was totally consumed in 1857, and a larger one, erected on the spot, was burned in 1861. In this connection a remarkable thing happened. The Conference had arranged at its Springfield session the year before to meet at Waltham, but that church was burned during the year, and the appointment was accordingly changed to Cambridgeport. The arrangements there were practically completed for the entertainment of the Conference, the list being about to go to the printer, when, March 15th, by the hand of an incendiary, their new and beautiful sanctuary was in one hour reduced to ashes. Hanover Street, although with only ten days' notice, cordially threw open its doors for the session. Harvard Street, in spite of its calamities, has had a prosperous and illustrious career, being blessed with the presence of a noble band of laymen, among whom may be cited: James A. Woolson, Oliver H. Durrell, Henry O. Houghton, Dr. H. O. Marcy, Prof. W. H. Niles, Dean William M. Warren and many others.

The first Methodists came to Lowell in 1824, soon after the town was founded, moving from Waltham. A class was speedily formed, and in 1827 a chapel was dedicated on Central street, in a region afterward called, from its presence, Chapel Hill; this chapel was the third religious edifice built in the town, but the church organization, June 1, 1826, Dr. Dorchester says, was the first in the town. It was in that same year, 1827, that Ferdinand Rodliff came to Lowell; he was converted soon after in the great revival under A. D. Merrill, who added 334 to the church; he died in 1899, at the advanced age of 93 years and 8 months, having been a member of

St. Paul's church for close upon seventy years, a patriarch most highly venerated. Lowell Methodism existed as a single organization until 1838, when it was divided into the Chapel Hill and the Wesley Chapel churches, from the former of which St. Paul's has been developed, and from the latter Worthen Street. The former dedicated November, 1839, what was then the largest Methodist audience room in New England, a brick structure on Hurd street, the site of an ancient Indian burying ground. The latter, which first located on Lowell street, built its present house of worship in 1842; it has been a wonderfully fruitful revival church; it is thought that probably 16,000 souls have been converted at its altars, while over 10,000 have been enrolled on its books as members. In those earlier days the great mills were filled with Protestant workers brought in from all the country round, and Methodism found among them a vast, inexhaustible field for its labors. In the fierce anti-slavery times Lowell Methodism suffered a good deal, almost to the point of extinction, Orange Scott being pastor there three years and Jotham Horton one year, with other strong abolitionists between; but things calmed down in 1843, in the pastorate of W. H. Hatch and A. D. Merrill, although quite a large company went off in the Wesleyan secession. William R. Clark was pastor of St. Paul's in 1860 and 1861, and under his lead, on the breaking out of the war, the Union flag was unfurled from the bell tower, the first instance, it is supposed, in New England. In 1854 the third Lowell church called Central, was started and the present edifice on John street was purchased of the Baptists in 1861.

Worcester was strangely slow in giving any encouragement to the itinerants. They passed through on their

way to Boston or they ventured in from neighboring circuits, but the citizens were intensely conservative and showed no desire for the new doctrines. However, with 1,200 Methodists in the outlying towns of the county, and nearly 10,000 in the State, this heart of the Commonwealth was forced, after a time, to give way a little, and in 1830 a small class was formed in the outskirts by Dexter S. King. It was connected for several years with various adjacent circuits and did not grow much. In 1833 a room was secured in the center of the town for meetings, and more of an impression was made, so that when a petition with eighteen names was presented in the autumn for permission to use the Town Hall, it received favorable consideration. At the Conference of 1834 George Pickering was appointed to the "Worcester Mission." In 1837 a church was dedicated in a piece of marshy land called the Meadows, difficult of access and very unattractive, but taken because it was a gift and the people were poor. The building, happily well insured, was burned in 1844, with no regrets. Park Street and Trinity followed, the latter in 1871, costing $100,000. Things have prospered with them since, and the little one of 1830 has become indeed a thousand, for the present membership of the mother church is in excess of this figure; and there are nine other churches and missions.

There are nine cities within our bounds having over one thousand Methodist communicants. We have written already concerning five; it seems fitting that we touch at least upon the other four before turning to some of the smaller towns that have an interesting history. Of the four, Malden appears to have a slight superiority over Springfield. There was Methodist preaching in both places in 1791, by Lee at the former place and As-

bury at the latter, but Malden first appears in the Minutes in 1818 with Orlando Hines as pastor, while Springfield enters the list in 1819 with Daniel Dorchester. Malden comes into the Needham circuit steward's book in July, 1801, and Joshua Soule, who was preacher in charge of the circuit in 1802, left a record of nine members in the Malden class. Of the class superintended by Isaac Jennison in 1820, Aaron Wait and Aaron D. Sargeant became members of the Conference. The society was incorporated in 1821, a Sunday School was formed in 1822, under the superintendence of Gilbert Haven, senior, who held the position thirty-four years, and was a pillar of strength in many ways. In 1825 the first church was erected, in 1841 the second, and in 1874 the present one, at a cost of $90,000. This society has been most abundant in good works, and has had a very brilliant succession of pastors, among them three who became Bishops—Gilbert Haven, E. O. Haven and E. H. Hughes. We know of but one other church in the Conference that can make this boast, Lynn Common, to whom Hedding, Soule and Mallalieu ministered. And Soule might on some grounds be counted to Malden also, putting it first in this matter. Bromfield Street had but two, Hedding and Mallalieu.

Springfield was connected in its earliest years with the Tolland circuit. Asbury preached there July 19, 1791. For the next six years occasional preaching services were held, and a class of fifteen members after a time was organized. In 1819 it was made a separate station, meetings being held alternately in Armory Chapel on the hill and at the water shops; the first chapel was built at the latter place in 1820. Union Street church built in 1823 was the mother of Pyncheon Street, built in 1844, which afterwards became Trinity

church, dedicated in 1869. This latter now for forty years has been an enormous power for good in the community, and has at present nearly one thousand communicants.

Newton, which now has seven goodly Methodist churches, fifty years ago had but one. It was at the Upper Falls where the first permanent class was started in 1828 under the leadership of Marshall S. Rice, of whose great services we shall speak more fully in another place. In 1832 a meeting-house was bought from the Unitarians and a church organized by A. D. Merrill, preacher in charge of the Needham circuit. At the Lower Falls, much later, Noah Perrin was the moving spirit; of him we shall hear again by and by. At the Corner, the Center, the Highlands, Newtonville and Auburndale, at various times within the last half century, Methodist meetings have been started, developing into classes and churches in the usual way, not calling for special comment.

Somerville comes into recognition in the Minutes for the first time in 1857, when it was "to be supplied," as also in 1858, the supply being Charles Baker, then superannuated and living at Waltham. A church was erected, and in 1859 O. S. Howe's name appears opposite Somerville in the Minutes. In 1860 fifty-one members are reported. The present edifice was dedicated in 1874, with the largest audience room in the city and a strong force of workers. Since then it has greatly prospered and three other societies have been formed.

Before leaving these nine churches which have meant so much to Massachusetts Methodism, it will be a matter of no little interest to glance at a table of figures, computed from the Conference Minutes, displaying their progress and comparative standing during the past sixty

years in the matter of communicants. The number of present church organizations is given in brackets after each name, and pains has been taken in the case of Boston, to include in the earlier years the same territory that comes into the reckoning later—Charlestown, Dorchester, Roxbury and West Roxbury.

	Boston. (31)	Lynn. (10)	Spring-field. (6)	Worces-ter. (10)	Mal-den. (5)
1850	2,495	748	385	300	133
1860	3,397	1,195	566	377	198
1870	4,816	1,179	856	1,032	229
1880	5,414	1,806	1,367	1,260	422
1890	7,358	2,231	1,626	2,368	962
1900	7,222	2,315	2,101	1,904	1,484
1909	7,819	2,478	2,475	2,371	1,742

	Somer-ville. (4)	Cam-bridge. (5)	Lowell. (5)	Newton. (7)	Total (83)
1850	...	246	925	74	5,106
1860	51	421	1,354	106	7,655
1870	168	620	1,709	392	11,001
1880	548	1,076	1,525	395	13,813
1890	1,261	1,205	1,507	672	19,190
1900	1,473	1,160	1,336	992	19,987
1909	1,582	1,288	1,242	1,175	22,172

There is here much food for reflection, but we must leave most of it for our readers. It will be seen from these figures that Malden, Somerville and Newton are steadily gaining, in part at the expense of Boston, of which they are suburbs; that Springfield also is handsomely increasing; that Lowell has been losing for forty years because of the change in the character of the population; that Boston, Lynn, Cambridge and Worcester are about

holding their own, while their populations are rapidly increasing. But whether the Protestant population is increasing in these places or not is another question and much more difficult to answer. Taking these cities together, as the final column shows, there has been a gain in a little less than sixty years of 17,066, or 334 per cent, something over five and a half per cent a year. The increase in the whole Conference has been from 13,721 to 46,066, a gain of 32,345, which is 236 per cent, or just 4 per cent a year. These cities have grown very much faster than has the commonwealth as a whole. These nine cities, it will be perceived, contain very nearly half of all our membership. And our other eighteen cities contain a large part of the rest, 8,612 more, making a total of 30,794 in the cities, or just about two-thirds of the total. Since 1880 the gain has been 8,359 or 60 per cent for the thirty years, just 2 per cent a year in the nine cities. The total population of these same cities in 1880 was 658,823; in 1905 it was 1,210,556, a gain in twenty-five years of 561,733 or 85 per cent, which is three and two-fifths per cent a year; so it is plain that we are not keeping pace with the population; nor are the other Protestant bodies except the Episcopalians, who may be called, perhaps, semi-protestant, and whose conditions of church membership are decidedly different from ours. In the last twenty years the Episcopalians have gained 96 per cent in the State, in the matter of communicants, the Baptists 42 per cent, the Congregationalists 18, and the Methodists 16. From 1890 to 1905 the population of the State increased 40 per cent or two and two-thirds a year, which would be 53 per cent for twenty years.

It remains to gather up such other incidents scattered here and there over our wide field (not wholly omitting

the territory formerly in our bounds) as may best illustrate, so far as our too limited space permits, the experiences which have attended the planting of Methodism in these parts. As nearly as we can ascertain there was something like a score or more of rude, cheap meeting-houses, some much better than others, erected by the Methodists in New England previous to 1800. The exact facts are not easy to find, being a good deal in doubt or dispute, but the following we believe to be not far out of the way as to the order. The first two were in Stratford* and Dantown, Connecticut, 1790, the third in Lynn, 1791, the fourth in Square Pond, Ellington, Connecticut, 1792. In 1793 two were built, one at Wilbraham (not finished till 1815) the other at Tolland, Connecticut, the Conference session of this year being held in it. In 1794 a number were erected, one at East Hartford, in the present town of Manchester, Connecticut, "forty by thirty-four feet, having two stories, a broad aisle and a gallery"; at Wormwood Hill, Mansfield, Connecticut; Truro, Massachusetts, and Warren, Rhode Island. In 1795 we have one at Readfield, Maine, and another at Easton, Massachusetts. In 1796 Boston comes into view, also Monmouth, Maine; in 1797 Weston, Massachusetts, Granville and Falmouth, Maine. In 1798 Pine Plain, Needham, and New London, Connecticut; the former still standing as a dwelling house in Wellesley near the Natick line; the latter dedicated two days after it was

*A letter from the present pastor of Lee's Chapel, which now stands in the town of Easton, says that the original location of the chapel was in what is now the town of Trumbull, north of Stratford, and in 1790 that was the Stratfield section of the town of Stratford. It was 30x24 feet, without porch or vestibule, paint, carpets, or stoves, and the doors were never locked. It was occupied until 1812, when it was abandoned, and chapels were built farther north, in what was then Weston, and farther south in Bridgeport.

raised, but not finished till 1800. In 1799 East Harwich and Feeding Hills. There may have been others in Vermont and New Hampshire of which we have no knowledge.

Square Pond was in the old Hartford circuit near Tolland. It has the distinction of providing the first parsonage erected by our people in the East. Here was held a Camp Meeting in 1806, one of the earliest in this region. The Second Adventists got in during the early forties and broke up the church, but were not strong enough themselves to continue services a great while or do little else but kill the Methodists. To this same circuit in 1834 came Lozien Pierce, of Peru, Massachusetts. He traveled during the year over a thousand miles, preached 234 sermons, receiving in return his board and $117, and having the blessed satisfaction of seeing over 1,000 souls converted within the twelve months. A somewhat curious lease for the land on which the Tolland chapel was built was given to the trustees in 1807. It runs in part as follows: "Know all men by these presents: That we, Thomas Howard and Henry Howard, both of Tolland, for the consideration of the love, good will, and affection which we have and bear toward the Methodist religion do lease unto.....for and during the term of 999 years."

A more singular thing occurred at Norwich in 1824 when the church was washed away by a flood on the river. The other denominations showed great friendliness to the afflicted and impoverished Methodists, one result of which was that Colonel Elisha Tracy, Representative of Norwich to the Legislature, introduced there a resolution authorizing the Governor to issue a proclamation to all the churches of Connecticut of every denomination to take a contribution on a specified Sab-

bath for the benefit of the Methodists of Norwich Landing. This passed both houses, and Governor Walcott issued the proclamation. It was doubtless an invitation merely, and little attention seems to have been paid to it, for only $463.32 was received.

In New London, where George Roberts formed a class, October 11, 1793, and soon numbered Epaphras Kibby among his converts, we find in 1818 a marked instance of the strenuousness of discipline in the early times. Asa Kent, who is described as "a man of rare executive ability," was appointed to the church in 1818, and took hold of the records with vigor. During the two years of his pastorate 150 were taken into the church, but the total increase was not great since sixty-eight removed, twenty were dropped, three withdrew, and twenty-four were expelled. It is said that "peace, harmony and prosperity prevailed." Which would seem to show that the expulsions met with general approval and strengthened the society.

Newport has a number of unusual things in its history. Lee preached here in 1790, a class was organized in 1800, and an act of incorporation was procured for the new society in 1807. While they were hesitating over the formidable matter of erecting a house of worship two men, neither of whom was a member of the church, came forward, assumed all responsibility, and proposed to build a good-sized church at their own financial charge, trusting to the sale of pews to reimburse them for their outlay. They are said to have suffered considerable loss. They attempted to raise money by a lottery to help along the enterprise, and the announcement of the "Newport Methodist Chapel Lottery" appeared in large type in the papers for several weeks. Public sentiment fully approved it in those days. But

sufficient support does not seem to have been received, and the lottery was never drawn, the money paid in for tickets being refunded to the adventurers. For the completion of the Warren church, however, it is said that a lottery was actually drawn. The church at Newport was completed with a steeple and bell, the first in America having a Methodist name to be so decorated. Asbury, when he saw it, was horrified, and predicted that the church which began with a steeple would end with a choir and perhaps even with an organ. The ancient steeple remains to the present day unchanged, and the building is said to be the oldest standing Methodist church in the United States, but this is doubtful. Many of the most prominent people of the town attended here from the start. Captain Lloyd Beale, an officer of the United States Army stationed then in command of the force at Fort Walcott, was one of the incorporators, and presided at the first meeting. Daniel Webb spent fourteen years in the pastorate of this church. He was appointed to it first in 1809, remaining two years, and then a third in the supernumerary relation. After two years at Lynn Common, during which a new church was built, he located because of his large family and the widespread distress caused by the war, moved back to Newport and opened a school which was liberally patronized by the best families. For nine years he performed the duties of schoolmaster and preacher with equal usefulness and acceptability, then being readmitted to the Conference in 1823 he was appointed again to Newport for two years more, being followed in the next two years by Enoch Mudge. In 1832 and 1833 the public favor which had set so strongly toward this church hitherto turned intensely against it because of E. K. Avery, who was lodged in jail just opposite the

church and tried for murder at the Court House, not far away. Bitter feuds were everywhere engendered, parties were formed, both in and out of the church, and a fearful crusade against Methodism was carried on by every kind of means. More than half the members openly withdrew, and many of the rest dared not show themselves at meeting; even the godly women were hooted in the streets and threatened with bodily injury for attending at church. One man, Jeremiah Hazard, steward, trustee, treasurer, class-leader, stood firmly by his pastor, Asa Kent, and never once even entered the court room as a spectator of what was going on. His house was filled with ministers and others who came to study the case, and he worked daily at his trade that he might entertain them and help support the afflicted church. It is pleasant to know that he lived to see the society become stronger than ever before, and a window in the church commemorates his memory.

Provincetown also has a story. Methodism conquered at the end of the Cape only after a desperate fight. The "standing order" took the sword to defend its vested interests, and most fittingly perished with the sword. In 1795, by formal vote in public meeting the town declared that "there shall not be a Methodist meeting-house built here." The mob, counting this to be legal warrant for any sort of procedure, straightway set on fire the timbers which had been prepared by the Methodists, burned the preacher in effigy, and threatened to treat him in the same way if he did not leave. But no such course was in his mind, nor in that of his associates. Timber was again prepared, and for four months a nightly guard of four Methodist brethren, armed with loaded muskets, was set, while all the male members slept with clubs at hand ready to run to the de-

fense of their slowly rising Zion. The church went up, its members throve on the persecution, as is quite common, and after a while, having a majority at the town meeting, they voted the old society out of their church and took possession of it themselves. "Orthodoxy" never recovered from this dispensation, and has to-day but a feeble church, while two fine large edifices, until a recent fire, represented the material interests of the Methodists, and three-quarters of the Protestant population were of this faith. But for many years it was a dangerous thing to be a Methodist. Men piled up fish-heads on the shore for boys to throw at the Methodists as they went to meeting. Many a woman crawled on her hands and knees under the fish flakes in order to avoid the insults sure to be heaped upon her. So great were these abuses that at one time thirty or forty members removed in a company to the State of Maine that they might live in peace and worship God according to the dictates of their own conscience.

On Martha's Vineyard and Nantucket, as well as throughout the Cape towns, Methodism greatly flourished. It was introduced into Chilmark on the Vineyard in 1787 by John Sanders, a fugitive slave, who found refuge on the island, and, being a local preacher, used his gifts. In 1795 came Lee, and in 1797 a member of the Conference was appointed. The Hon. Benjamin Bassett, one of the judges of the County Court, led the little class meeting and made a home for the preachers as they came and went. Nantucket, where Methodism was introduced by Lee in 1797, had some of the best preachers in the denomination, beginning with William Beauchamp, who located here for many years. He was afterwards called "the Demosthenes of the West," and came within two votes of being made a Bishop in 1824.

Soule and Hedding also preached here, and the Conference held two session in its commodious church, which seats a thousand people.

At Bourne, or Sandwich, we find Joseph Snelling stationed three times because he married his wife there, and Frederick Upham was given the same favor at the same place for the same reason. In the founding of the Methodist church at Fairhaven and New Bedford the leading layman was John Haws, a master mariner, who was led to a godly life by Methodist ministry in a little chapel in a narrow lane of London. A class of fifteen was formed at Hull in 1815, and the parsonage land of the old Congregational church, which had been for some time discontinued, passed over into the hands of the Methodist trustees, and up to this day the funds are used for the support of their gospel.

At Topsfield a meeting-house, dedicated by Enoch Mudge, December 28, 1831, was built by Timothy Munroe, of Lynn, who, forty years before, had built the first Methodist meeting-house in Massachusetts. Methodist preaching in Stoneham was started by two men, neither of whom was a professing Christian; one agreed to find the preacher if the other would lodge him and see that he was paid. J. W. F. Barnes, then a student at Concord, was secured to preach in the old Town Hall one Sabbath in November, 1855, and remained for two years. A class was formed in Marblehead very early, probably in 1791 or 1792, and was connected with the Lynn circuit till 1794, when it was set up for itself with thirty-two members. Its largest membership, 249, was during the pastorate of James Mudge in 1841. Salem was connected with it for a long time. Jesse Fillmore, appointed to the circuit in 1818, preached fourteen sermons in Salem and was assigned to this place as a stationed pastor in

1822. He found twenty-five members, all poor. But he determined to build a church, though not a member of his flock had any means to aid him. He treated them like children and took everything into his own hands, becoming personally responsibile for a lot of land on Sewall street, which he bought at a cost of $600; the church cost $4,000 more, but was not worth more than half this sum. There is nothing to show, says Mr. James F. Almy, whose account we follow, that a dollar was ever paid on the church or land. Mr. Fillmore located, and supplied the pulpit until 1832, controlling everything and getting deeper and deeper into the mire of debt. Its grip never relaxed from this well-meaning but misguided man, and though he paid all he could upon it, there was a time when it exceeded $20,000. Dissensions and recriminations abounded, as may well be supposed, and the progress of Methodism in Salem was set back more than a quarter of a century by this unfortunate affair. At last, however, Fillmore's judgment in one point was vindicated. When in the winter of 1871-1872 it was deemed best that a second church should be started in a more central location than Lafayette street, the committee which was appointed found that Sewall street was the best place. And so, as Mr. Almy says, "the old Sewall Street church, with all the rights and privileges under Fillmore's ironclad act of Legislature, was purchased of him by the descendants and successors of those who swam ashore from the drifting wreck in 1840."

We have given, it will be seen, only a scanty selection (we hope a worthy one) from the enormous mass of materials available to exemplify and illustrate life in the churches. But enough has been furnished, we think, to afford a glimpse of the course that events in many cases

took, and to show the lights and shadows of a very fascinating picture. There is much which we have been obliged to omit. So important a matter as the Sunday Schools we have not taken up, although they figure very largely in the prosperity of the denomination, and in some places were the starting points of the local organization. It is a little curious that there are no less than three claims or aspirations to the honor of having established the first school. The Dorchester church claims to have had it in 1812 (although there was no church organization until four years after) because in that year Miss Elizabeth Gould, afterwards Mrs. Simmons, a school teacher who came to Dorchester from Dedham in 1812 on account of the objection of the school authorities in the latter place to her giving so much prominence to Bible study during school hours, collected the children on Sunday between the hours of public worship and taught them the word of God. St. Paul's, Lynn, claims to have had it in 1815, because Solomon Sias, pastor there then, got the children together Saturday afternoons to study the Bible and catechism, which was, it is thought, a preparation for a second gathering the next day. Lynn Common, or First, Church claims to have had it in 1816, because then Mr. Alonzo Lewis formed a band of some sixty children Sunday mornings for Bible study in the schoolhouse opposite the church and marched them across in procession to service. The various evidences are somewhat vague and can hardly be regarded as sufficient, at this distance of time, to settle the point with any absolute certainty; and, happily, it is not of great importance.

We might have touched more heavily on the persecutions of other days in many places. The opposition at Wilbraham was especially fierce. Property was seized

for the payment of unjust taxes, and some were imprisoned. The Brewers, the Averys, and the Blisses bore the brunt of the strenuous fight before Methodism, through their pluck and endurance, made good its right to be. Famous is the story of Abraham Avery's "Presbyterian saddle." He prepared a very neat trap for the officer who came to collect the tax which he refused to pay to the Congregational parish church. The high quality of the workmanship in his saddles was well known, and the collector was very glad to appropriate one in lieu of the money which was refused. But this one had been so artfully made as to look very fine while being really worthless. It fell to pieces promptly when first used. But Avery, when complaint was brought, simply chuckled and curtly said: "O, that was a Presbyterian saddle; it was none of mine." In other places cows were taken by the tax collector, and town meetings vigorously opposed, or refused permission for, the erection of a Methodist meeting house. At Gloucester the citizens were so alarmed at the Methodist invasion that they made formal application to the Selectmen for protection, but the preacher, on being requested by these officers to leave town, calmly assured them that he knew what he was about and should remain just as long as there was any prospect of doing good. At Holliston a man declared he would stand at the Town House door with sword and bayonet before the Methodists should go in to hold meetings. Another said: "If we let the Methodists in the Mormons will come, and we will have to let them in, too." In 1815 "Dissenters" in Massachusetts were released from paying taxes for church purposes, and in November, 1833, by the eleventh amendment to the constitution, all denominations were given equal standing.

A few churches have got into such a tight pinch that

they have lost their property for a time, as at Lawrence and Waltham, but have eventually recovered. Quite a number of small places have been immortalized by the men they have raised up and sent into the field as ministers. Oxford especially shines in this. Its Methodism was of the old-fashioned type, revivals abounded, and from its Quarterly Conference went forth Ithiel T. Johnson, Nelson M. Deveneau, evangelists, Albert Kidder, missionary to India, W. J. Hambleton, W. H. Marble, Charles S. Davis and William F. Davis. Prof. George Prentice began as a local preacher of this church, having been converted in the neighboring village of Webster. Such personal notation might be almost indefinitely extended. But our space fails. It is clear that among the laity as among the ministry, among the laity from whom have sprung the ministry, partaking of their traits, there has been much genuine heroism all along the way and all down the line. We of today enter on a great inheritance in every sense and must do our best in pew as well as in pulpit by all manner of means, in honor and dishonor, through evil report and good, in afflictions, necessities and distresses, if need be, to be worthy of those, our ancestors in the gospel of Methodism who bore about in their body the dying of the Lord Jesus that they might make manifest his life; who were troubled on every side yet not distressed unto straitness, though sometimes perplexed, never unto despair, often pursued but never forsaken, smitten but not destroyed, accounted deceivers, they were nevertheless true, unknown to earth but well known in the courts of heaven, dying to the things of the flesh that they might live in the things of the Spirit, chastened but not killed, sorrowful yet always rejoicing, poor yet making many rich, having nothing and possessing all things.

CHAPTER EIGHT.

THE LAITY.

Already, in the previous chapter and elsewhere, we have dealt to some degree indirectly with the lay members of the church, whose co-operation with the ministry was so essential an element in the success reached. But the importance of the subject demands that an entire section be given to this element. It will have to consist largely of the condensed biographical sketches of such names as have come down to us and can be clearly seen through the misty past. The information about many is very scanty, and in spite of the most diligent research we have not been able to gather much, greatly to our regret. This, rather than inferior importance, will explain the brevity of treatment in some cases. If any one should marvel that these sketches (and those of ministers in other chapters) are brought in, to him let it be said once for all that, since it is men who make history and we cannot rightly comprehend the deeds they do without taking into account their character, which is itself their principal deed, it is inevitable that a succession of selected biographies should form a considerable portion of any historical work. Men are both the product of events and their producers. To chronicle the events and say nothing of those who brought them to pass would be impossible, or at least unfair to the reader. Biography must largely come in, and is of perennial interest. And if, in short characterizations of good men, we deal exclusively with their excellencies, it

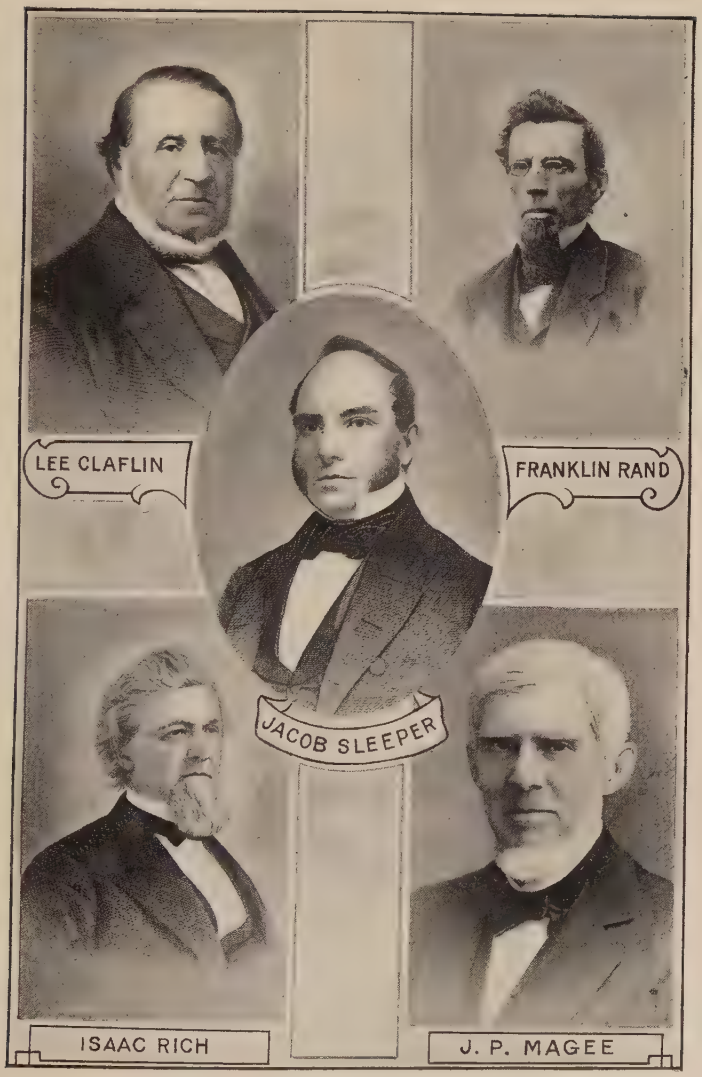

Plate X SOME OF OUR LAYMEN

need not be supposed that they were without the usual failings of mankind. But surely these can be taken for granted and so our very limited space be set free for the pleasanter and more profitable task of portraying merits. Before entering, however, upon this matter of the individuals who, by their more than local prominence, have gained the right to some mention here, there are certain general topics having connection with the laity which must receive attention.

The lay or local preachers and exhorters have formed, from the beginning, a very important factor in the work. The great extent of the early circuits would of itself imply this. They were larger than we can easily realize now. We have shown the territory covered by Needham, Ashburnham and Granville. As late at 1835 William Gordon, whose appointment in the Minutes simply reads Buckland, writes in his MSS. autobiography that the circuit included the towns of Buckland, Hawley, Cummington, Ashfield and Conway, to which Shirkshire was added during the year. He had, to assist him, a local preacher, Stephen Oaks by name, "a good man, fairly intelligent, but not an eloquent preacher." And so it was commonly. We have no way of ascertaining accurately the number of these early local preachers, for the statistics of the Minutes do not recognize them till 1837, when the number in the whole church is given as 4,954 as against 2,933 in the itinerant ranks. Only eighty-five are reported at that time from the New England Conference, or about half the number of those traveling. In 1850 the local preachers of this Conference were eighty as compared with 113 traveling, and in the whole church 5,420 as compared with 3,777. In 1870 there were 10,340 local, and 8,830 traveling. In 1890 the numbers were practically equal, 14,072 local and 14,792 traveling. At

present there are 14,743 local and 19,421 traveling. In our Conference the number of local preachers was 135 in 1870, 160 in 1890, and is now 149, but a larger proportion of these than in other days are on their way to the itinerancy. As the country has been settled more closely and circuits have contracted or disappeared, we have not been able to utilize the local ministry as in more primitive times. Lee endeavored to ascertain the number of local preachers in 1799. His estimate, doubtless considerably short of the truth, made them to be 850 as against 269 traveling. New England then had twenty-five. In 1812 Bishop McKendree in his report to the General Conference considered that there were upwards of 2,000 local and about 700 traveling preachers. This proportion of three to one is about what it is to-day in our foreign mission fields, but much less than it is with our Wesleyan brethren in Great Britain, where a different system than ours prevails and where the locals are eight times as numerous as the itinerants. And among the Primitive Methodists there is nearly twice as great a predominance of the local force as among the Wesleyans. Too much cannot be said as to the debt of Methodism, both in England and America, to the local ministry. They have been often men of very marked ability and have been among the chief founders of the church in new regions. The call of God was upon them to proclaim the good tidings, but the way did not open to give themselves wholly to it, and so they devoted what time they could command, without earthly honor or reward (and even traveling long distances on Sunday), to impart freely what they had freely received. Their record is on high, and it would be well if we could give some of it here, but circumstances forbid. Some noble

names occur to us, but anything like a complete list is out of the question.

Another class of local preachers were those who dropped out of the itinerant ranks on account of the necessities of their families when they married, to enter, perhaps, again at a later time, when their children were grown, or when the societies had become able to yield a living support. These men were often among the very best preachers, and, feeling the same interest in the work as before, did almost as much in a more limited range, while working with their hands during the week days, as when they were relieved of this task. Enoch Mudge, for example, his health being much broken through great exposure and excessive labor—he had been in charge of the whole work in Maine for six months of 1796 during Lee's absence at the South, although only twenty years old, laboring also mainly on the Penobscot, (although stationed at Bath), whither the appointed preacher declined to go—felt obliged to locate in 1799 at Orrington, where he had married two years before. He remained there eighteen years. He became at once the teacher of the winter school (for a long time the only one in the place), he was the local pastor, whoever might be the circuit preacher, he administered the sacraments, solemnized marriages, and conducted funerals throughout the surrounding country, and was emphatically *the* man of the whole region, sent repeatedly to the Legislature at Boston, and looked up to as one of the fathers of the town, although still young, so that his name became a household word there for a generation following. We cite this as an instance which, no doubt, was paralleled in other cases, not only in the first decades of the century, but in subsequent periods. Among the one hundred who have located from our

Conference in the last seventy years there must have been many who did royal service as lay preachers so far as their strength and other engagements permitted. And quite a number on our local list have been evangelists of repute, of whom Thomas Harrison, Edgar E. Davidson, W. A. Dunnett and William J. Cozens, at present holding this relation among us, are shining examples.

The relation of the laity to the Annual and General Conferences has been one of the burning questions in the history of the church, and possibly has not even yet reached an absolutely complete solution. For the first fifty years an exclusively clerical administration of all spiritual affairs was accepted without question. But there came after a time to be dissatisfaction with a regime wholly ministerial, and, as is well known, the Methodist Protestant Church was established in 1828 by those who had made this an issue and had been defeated in the General Conference. That special agitation did not seem to reach New England, so far as can now be ascertained. The Minutes, at least, and such other accounts as we have consulted, give no trace of it. The first important mention of the laity in our Minutes which we have discovered (other than their request for admission to the session as spectators, already noticed) was in 1855, when James Porter presented a resolution "that the committee on nomination be, and hereby is, instructed to nominate such a proportion of lay members of our church on the several educational and benevolent and financial committees as they may judge expedient." On the motion of L. R. Thayer this was laid on the table by forty-eight to thirty-five. On the next day, however, a motion of A. D. Sargeant, which passed by twenty-six to twenty-one, provided "that the several

committees be and are at liberty to add such laymen to their bodies as in their opinion will aid the projects contemplated in the appointment of said committees." Whether they did so or not does not appear, but the vote was an entering wedge to greater things. In 1857 the matter of lay delegation in the Annual Conferences being brought up was referred to a committee to report the following year. They did so, through J. H. Twombly, and the following resolutions were adopted: "1. That the District Stewards of each District in this Conference be requested to elect by ballot at their annual meeting five laymen as delegates to this Conference. 2. That the names of the delegates shall be transmitted by the Secretary of the District Stewards' meeting to the Secretary of the Conference prior to its next session, to be reported by him to this Conference. 3. That the delegates thus elected shall be entitled to speak and vote on all subjects connected with our benevolent and educational enterprises which may come before us; and likewise to serve on committees on those subjects. 4. That the Presiding Elders be requested to present the above resolutions to their respective District Stewards' meetings."

Twenty lay delegates were accordingly elected to the next session held at Lynn Common, and eleven of them are recorded by Secretary Bagnall as answering to their names on the opening day, as follows: Jacob Sleeper, A. D. Wait, J. Q. Maynard, Lee Claflin, Gilbert Haven, Marshall S. Rice, Thomas P. Richardson, Noah K. Skinner, E. O. Phinney, J. Hamilton, H. Hunn; E. H. Dunn was also a delegate. They were given places on appropriate committees, such as The Maintenance of Public Worship, Temperance, Benevolent Operations, State of the Country; and proved very useful in those matters.

A committee on lay delegation, with E. O. Haven as chairman, was appointed, and reported resolutions reaffirming the position of the Conference on the subject, voting to continue the plan already in operation, and approving of the recommendation that the next General Conference devise and adopt a plan to secure lay delegation in our Annual and General Conferences. It says: "The Conference favors the participation of the laity in its deliberations on the ground that the intelligence, practical experience and piety of the laity ought, like those of the ministry, to be employed in the councils of the church." It says also that "Several Conferences have already followed our example, and even should no action be taken by our General Conference and no direct provision be incorporated in the Discipline, it is probable that the success of our experiment would sooner or later lead to the adoption of the practice." The next year fifteen lay delegates are recorded as present, among the new names being William C. Brown, L. P. Frost, Joseph Breed, Liverus Hull, Amasa Davis, F. A. Clapp, G. M. Buttrick. The entire lay delegation was made a committee on ministerial support and reported an excellent scheme which is printed in full in the Minutes of 1860. This arrangement of twenty lay delegates was continued until 1871, when interest in the matter seemed to have so far died away as to render it inadvisable, there not being found much of importance for the delegates to do. Among the others who at different times attended may be named Isaac Rich, E. F. Porter, William Blakemore, E. S. Flint, L. W. Pond, W. H. Thurston, Harrison Newhall, Thomas Kniel, W. F. Claflin, John G. Cary, Ferdinand Rodliff, Oliver Marcy, Asher Joslin, C. C. Corbin, J. P. Magee, Josiah Hayden, Franklin Rand, Horace M. Sessions, Dustin Lancy,

Pliny Nickerson, William Claflin, Carlos Pierce, Horace Smith. A very similar arrangement prevails in the Methodist Episcopal Church South to-day, four laymen from each Presiding Elder's District being elected to membership in the Annual Conferences.

The General Conference of 1860 passed a vote (three to two) approving of lay representation in that body whenever the people wished it, and directed that the matter be presented to all the male members over twenty-one in full connection, some time in 1861 or 1862, a vote also being taken in the Conference sessions of 1862. Forty-three of the ministerial members of the New England Conference voted for lay representation and sixty-five against. Among the lay members of the church the vote was very light, almost no interest being taken; 747 voted for and 392 against. The vote throughout the connection was on the part of the ministry 1,338 for, and 3,069 against; on the part of the laity 29,884 for and 47,885 against. This put a damper on the subject for a while, but the agitation went on. In 1865 a Conference committee, through J. H. Twombly, its chairman, reported in favor of lay delegation, "whenever it shall be ascertained that the church desires it, and it can be effected without exciting the spirit of rancor and schism." In 1866 Andrew McKeown headed a committee, and two reports were rendered. James Porter made an elaborate speech against the majority document, which favored the movement, and was replied to by Nelson Cobleigh. This was on Monday. On Tuesday forenoon the reports were much debated, and at the beginning of the afternoon session the whole subject was laid on the table, the conviction being that the matter was as yet in too crude and indefinite a state to admit of any positive, satisfactory action in either direction. The

next year two reports were brought in, one for and the other against. Joseph Cummings chairmaned the committee and championed its report in behalf of the admission of the laymen. William McDonald was equally strenuous and able on the opposite side. The subject was resumed on two subsequent days, and then laid on the table. In 1868 the battle was still more obstinately fought out on the Conference floor throughout several sessions, there being two reports and many eloquent speeches, Gilbert Haven heading the minority in favor and William McDonald the majority against; other speakers were Sherman, Porter, McKeown, Butler, Cummings and C. N. Smith. The greater part of Monday, Tuesday and Wednesday were given up to the subject, also nearly all of the last afternoon and evening, wearisomely to most, so that, the Secretary remarks, "the appointments were read out to the smallest congregation we ever witnessed on such an occasion, especially in a city." Haven demanded a vote by yeas and nays Wednesday night, and got only thirty to side with his report, while there were seventy-seven for the other one. This majority report is a very lengthy and comprehensive document, filling five pages of the printed Minutes, and giving seventeen weighty objections against the introduction of lay representation into the General Conference. The resolutions voted were four, to the effect that our present system of church government does not require any change, that the advocacy of the change is damaging to the interests of the church, a production of evil, only evil, and that continually, and that our delegates to the next General Conference are requested not to vote for such a change. No further action was deemed necessary in 1869, nor were there any further speeches, either then or in 1870. In the latter year the

vote on the subject ordered by the preceding General Conference was taken without debate, and 102 votes were given for lay delegation and eighty-four against it. The vote of the laity was found to have been 2,875 for and 876 against. So the great reform came into existence, for the ministers throughout the church had voted in favor by 4,915 to 1,597, giving the requisite three-quarters and thirty-one votes to spare, while out of 150,000 votes cast by the people 100,000 were in favor.

In the Minutes of 1872 is the report of the first Lay Electoral Conference, which met at Worcester, March 20th. Dr. Emerson Warner of Worcester was chosen chairman, and Mr. J. G. Cary of Boston secretary; 109 delegates were present, including three women. William Claflin and L. W. Pond were selected to go to General Conference. Nine other Lay Conferences have been held since then, one each quadrennium, and thirty have been chosen as delegates to the great governing body. Their names will be found in the Appendix. The following have been Presidents of these Lay Conferences—no report for 1884 was presented—G. M. Buttrick, Liverus Hull, J. F. Almy (twice), C. C. Corbin, C. Edwin Miles, M. D., John L. Bates and George H. Carter. The following have served as Secretary: J. P. Magee, C. C. Corbin, James E. Whitcher, W. F. Whitcher, William W. More, Willard S. Allen, R. C. Parker, H. J. Cleveland. The numbers in attendance have steadily increased, from 120 in 1876 to 199 in 1908. The following special actions have been taken: In favor of action by the General Conference allowing the Annual Conferences to determine how many Presiding Elder's Districts they shall have, and to fix their boundaries; in favor of locating ministers who engage in secular pursuits; in opposition to any extension of the term of min-

isterial service (1880); in favor of the admission of women to the General Conference; in favor of the restoration of the time limit (1904); in favor of having paragraph 248 (about worldly amusements) "remain where it is in the Discipline"; in favor of the prohibition of the beverage sale of intoxicating liquors. At the Conference of 1908 arrangements were made for forming a Laymen's Association, and strong resolutions were passed as to the necessity of providing more adequately "for the support of the men who have consecrated life and talents to the preaching of the Gospel." On each of these ten occasions there have been joint sessions of the lay and ministerial Conferences on Friday afternoon and addresses have been delivered well adapted to cement the ties of brotherhood and promote completer mutual understanding.

The Laymen's Association above referred to, made up of two delegates from each church in the Conference, held its first regular meeting last year, April 2d, in Lowell, elected Mr. George A. Dunn of Gardner as President and Leon L. Dorr of Woburn as Secretary, and adopted a constitution which says, that "the general purpose of the Association shall be to advance the local and Conference interests of the church, to enlist the laymen of this Conference in the general activities of the denomination, more particularly to arrange a meeting of the laymen year by year in connection with the annual session of the Conference." All lay members of the church, whether men or women, not less than eighteen years old are eligible to membership in the Association, and may become so on application. It heartily approved the Laymen's Missionary Movement and its purpose to advance the evangelization of the world, appointing a

committee to have charge of the matter in our Conference.

Two other points pertaining to lay delegation have at different times occupied the attention of the ministry. One had reference to the equalizing of the numbers of the ministerial and lay delegates. When it was brought up in 1890 it was voted down very decisively by eighty-eight against it and only seventeen for it. But in the short space of four years there had somehow come about a very radical change of view, as indicated by the vote, April 12, 1894, when the Conference almost unanimously passed a resolution "that we favor equal lay and clerical representation in the General Conference, provided that the right to vote by orders be preserved." In 1896 the amendment to the constitution providing for the equal lay and ministerial representation was supported by a vote of 134 to 25. And in 1900 the Conference unanimously passed the following: "Resolved, that we hereby approve the seating of the provisional delegates which are being elected by the Lay Electoral Conferences as soon as the constitutional amendment is ratified and confirmed by the requisite two-thirds vote of the General Conference and that to the full extent of the legal competence of the New England Conference we hereby expressly authorize the immediate introduction of equal lay and ministerial representation in the General Conference."

As to the seating of women in the highest legislative body of the denomination, thus giving them "authority" in the church, of the most positive sort, the Conference has had no discernible scruples, Scriptural or otherwise. At the General Conference of 1868, when a motion was pending to refer the question of lay delegation to the adult male membership of the church, David

Sherman moved to strike out the word "male." This motion took the members by surprise, but was carried, and thus for the first time Methodist women voted along with the men on a great constitutional question. In 1884 the Conference voted heartily for a resolution "that our delegates to the next General Conference be and hereby are instructed to use their influence to remove all distinctions of sex in the offices and ordinances for our ministry." When the General Conference of 1892, on the motion of John W. Hamilton, submitted to the Annual Conferences the proposition to amend the second restrictive rule by adding a proviso that the lay delegates "must be male members," which seemed to put the women in, unless three-quarters voted against them, the New England Conference, as well as the rest of the church, was thrown into no little perturbation, through differences of opinion as to the rightfulness of the method thus imposed. In 1893 the matter was referred to a strong committee of nine to report in 1894. They brought in a majority and minority report, and a substitute for both was immediately offered. After extended debate action was postponed until the next year; and when that time came the subject was referred to a special committee of seven to report in 1896. When the matter was thus finally reached, only four voted that the delegates must be male, 121 voted against this provision, and fifty-four, who objected to this way of putting the proposition recorded themselves as "declining to vote." On the straight question of amending the second restrictive rule so that "the delegates may be men or women," the vote was 150 "yes" and eleven "no." Even these eleven, perhaps, had been converted by 1900; no vote was taken then.

We pass now to the consideration of individuals. A very particular interest attaches to the men, in various localities, who showed the intellectual and spiritual qualities necessary to appreciate the message of Lee, and had the courage, facing all obstacles, all perils, to throw in their lot with this new, strange form of faith. We wish we could tell our readers far more about them than is now possible. A little, however, is better than nothing. The first New England man to join the Methodists was Aaron Sandford, of Redding, Connecticut, who, together with his wife's sister, were the first two members of Lee's second class, which was formed December 28, 1789, more than six months after the first sermon. He had signed the half-way covenant so as to procure baptism for his children, but had no witness of his acceptance with the Lord until he listened to Lee. He became the first class-leader, the first steward, and the first local preacher of New England Methodism. His house sheltered the way-worn itinerants for more than fifty years. He had the unspeakable pleasure of seeing all his ten children and many of his grandchildren converted and united with the Methodist church. Two of his sons became local preachers, and one an itinerant, as did also a son-in-law and a grandson, together with later descendants. He became one of the wealthiest men of the town, survived with nearly unimpaired faculties beyond his ninetieth year, and died in the peace of the gospel, March 29, 1847.

In Massachusetts there were two men (together with six women) who joined the first class formed at Lynn, February 20, 1790, and thus fairly divide the honors connected with the establishment of the old Common Street church. Benjamin Johnson, as we have seen, was the means of bringing Lee to Lynn. He was a wealthy

shoe manufacturer, one of the leading men of the town, owning three coasters and making voyages of several months to Southern ports to sell his goods, from which fact Ezekiel Cooper calls him Captain Johnson. He was a chief member of the Congregational church, one of the two who constituted the pulpit supply committee, and elected as one of the two deacons, which office, however, he declined. The Methodist meetings were first held in his large house on the corner of Market and Essex streets (pulled down in 1847), then in his barn near by. He owned the land on which was built the first chapel (toward which he was the chief donor) quite near his house, and deeded it for £200 to "Captain James Williams, Enoch Mudge and Micajah Newhall, September 10, 1792, to go with the Methodist meeting-house standing on the premises, in trust for the use of the Methodist society." No description of his personal appearance or religious experience seems to have survived. He was born in 1745, and died in 1810. His descendants have kept the name alive in Lynn Methodism, using their large means generously, a great-grandson, Edwin H. Johnson (who died in 1894, aged 68 years) being one of the leading contributors in the erection of the present handsome church edifice and the donor of the spacious parsonage adjoining it, valued at $9,000.

Enoch Mudge (father of the first preacher) whose name heads the short list of eight members in the first class, was also a shoe manufacturer and had been for eight years a prominent member of the Congregational church. Lee made him at once the leader of the class. As he had not yet obtained a satisfactory evidence of his acceptance with the Lord he felt his great unfitness for so responsible a situation. During the silent watches of the night he cried to God his Saviour and was delivered

from his sins, he saw his title clear and had a joyful experience. From that period he became a pattern of piety, illustrating it by a strict attention to all the duties of life. His wife and his two oldest sons, John and Enoch, were converted about the same time. Religion was his all in all for forty-one years. In his last sickness, though in extreme weakness, his frequent shouts of glory to God evinced that the flame was as bright and strong as ever. His activities when in health were constant and many. "For ten years after the organization of the society," says Bartholomew Otheman (pastor of Lynn Common at the time of his death, aged 77 years and 6 months, January 30, 1832) "he discharged the duties of Steward alone and unassisted, and his fearlessness and faithfulness in that important office show that he was one of those men for the lack of whom the church greatly suffers." He remained an active and useful class leader until a year or two before his decease. He was chosen in 1794 the first Moderator of the newly incorporated Methodist Society. He was not only the first class leader and steward but the first exhorter and local preacher in Massachusetts Methodism. He and his son often visited in those early days Malden, Lynnfield, Saugus, Marblehead, Swampscott and Boston, holding meetings at which many were converted. His large house, which stood on the present site of the First Congregational church, facing the Common, and is still standing on a near-by street, "divided with Mr. Johnson's," says the Rev. Parsons Cooke, "the honor of the headquarters of the new phalanx." "It was probably more than any other," says another authority, "the place of entertainment of Asbury, Lee and other early itinerants." It was in his ample kitchen that Edward T. Taylor, who was looked at askance by the other

fathers of the church, first held forth in Lynn. He was a soldier in the Revolutionary war, fighting at Concord, April 19, 1775. His name also appears on the Lexington Alarm Rolls and those of Ticonderoga, and he stood as a sentinel before the "Old Province House" at Cambridge when Washington occupied it as headquarters. His descendants also have done much for Lynn Methodism. He left five sons and one daughter, thirty-nine grandchildren, and eleven great-grandchildren. His eldest son, John, was a leading member of the committee who built the first church in 1813, and one of the pioneers in the large shoe manufacturing establishments of Lynn. Having no children he adopted a nephew, John Mudge Merrick (son of Rev. John Merrick, for some years in the New England Conference) and educated him for the ministry at Bowdoin College. Another son of Enoch, Benjamin, held all the important local offices in the town—Selectman, Postmaster, Representative, County Commissioner, Overseer of the Poor—and was until his death, 1874, a tower of strength to the Methodist society. Still another son, Daniel Lee, a faithful member of the church, was a large shoe manufacturer and built the first brick house in Lynn in 1820; one of his daughters married the Hon. Roland G. Usher, of whom we shall speak later, and another married Rev. Joshua Wells Downing, a member of the Conference from 1835 to 1839, dying while pastor of Bromfield Street, Boston.

In Boston the first member of the church was Samuel Burrill, whose name heads the class list formed at his house on Sheafe street, at the North End, July 13, 1792. Meetings had been held in his house for some months previous to that time, and, presumably, he had been converted before taking the venturesome step of opening

his doors to a sect everywhere spoken against, but we are without particulars about him. It was in March, 1794, that a youth not yet sixteen, named Amos Binney, who had come up from Hull to Boston to seek his fortune, was converted there under Methodist preaching and joined the little band in their day of trial. He soon began to develop an extraordinary business ability which after a time brought him great wealth with which he was very generous. From 1803 to 1812 he was engaged in the West India trade on Long Wharf. Then his energy and honesty secured for him the office of Navy Agent (this was his title) or Collector for the Port of Boston, which office he held until 1826. He mortgaged his own real estate and borrowed large sums on his personal credit to fit out the frigate "Constitution," which captured the "Guerriere." He was Colonel of the First Regiment of Massachusetts Militia, President of the Market Bank, of the Boston and Worcester Railroad, and of many other enterprises, a merchant prince, the first moneyed man raised up by Methodism in New England. His good works were so many it is difficult to chronicle them. He sent E. T. Taylor to Newmarket Academy to be educated. He built a church and parsonage at Lechmere Point, East Cambridge, he gave to the colored people their church on Revere street, Boston, he was the chief benefactor, at the start, of the Academy at Wilbraham, where he is kept in memory by Binney Hall, he was the main promoter of the building of the second Methodist chapel in Boston on Bromfield street, which he afterward saved from total loss, as we have described. He was never ashamed of the church of his early choice, nor of its members. He died in 1835 at his residence, corner of Mt. Vernon and Hancock streets. He had eleven children, but none of his family became

Methodists. The Rev. Amos Binney, who comes into our history considerably later, was a first cousin, also born in Hull.

Another wealthy man of early days was Abraham Bemis of Waltham, converted under the preaching of John Hill, who came to the Needham circuit in 1793. His hospitable mansion, sequestered among the hills and surrounded by extensive orchards, became not only a sanctuary for worship to his rustic neighbors, but a favorite home of the weary itinerants of Methodism. Here came Lee, Asbury and all the Bishops, finding delightful rest in this charming retreat. Here was formed the first Methodist society of Waltham and Weston, Mr. Bemis' name being first on the class paper and five other Bemises being among the eight members. All his family were converted there, and most of his relations. His daughter, Mary, was converted in her seventeenth year, and two years later married George Pickering, whereby he was furnished a home throughout his long ministry and freed from the necessity of locating, which lay heavily on most of his brethren. Mr. Bemis died at the advanced age of 87, triumphing in the faith and hope of the gospel.

A similar refuge in Rhode Island for the itinerants was found in the spacious dwelling of General Lippett of Cranston, one of the few among the higher classes in New England to adopt the doctrines of Methodism. He was a man of wealth and hospitality. He became a class leader, steward and trustee, and built a chapel on his own estate. A principal man at Warren, Rhode Island, in those times, had the more than royal name of Martin Luther. His house was a home of the preachers, although he was earnestly warned against harboring those "vagrant impostors."

In this same primitive period we come upon Noah Perrin (born 1771), who resided at Pomfret, Connecticut, and was converted under the powerful preaching of John Allen in 1793. He opened his commodious house for the meetings and the preachers, and a class of six persons was formed there in 1793, he being appointed leader, which position he held for nearly sixty years; for more than half that time there was preaching at his house. He also occasionally led a class at West Thompson, and his portrait and that of his wife are in front of the original pulpit in that church. He died in 1852. His son, also Noah (born at Pomfret, 1810), joined the church at the age of eleven at West Thompson, and was made class leader when twenty-three at Bromfield Street, Boston. He was long a resident of Wellesley Hills, a stalwart Methodist of the old school, with a vigorous, penetrating mind, exceedingly tenacious of the truth. He was the main originator of the church in Newton Lower Falls, and the first Superintendent of its Sunday School, organized April 28, 1867. He was a leading promoter also of the opening of Methodist services at Highlandvillie, now Needham Heights. He died January 15, 1894. His two sons, Willard Taylor, an honored member of the Conference, and Marshall Livingstone of Boston University, worthily perpetuate this old Methodist line. Captain Jonathan Nichols, of this same West Thompson, was a man of mark, County Surveyor, Judge of Probate, Representative to the State Legislature, bridge builder, shipwright. He opened his house not only to the first preachers in that section, but also for the reception of the New England Conference which was held there in 1796. In the same region at Eastford, a little later, Captain Leonard Dean, a man of much public spirit and large influence, erected and gave

to the church its first house of worship. His two sons, both men of importance, were liberal supporters of Methodism; and his grandson, the late Hon. Charles L. Dean, of the Center Church, Malden, for some years Mayor of that city and State Senator, had a warm place in his heart for the church of his fathers.

Of the nine original corporators of the Wesleyan Academy at Wilbraham, five were preachers and four were laymen. Of the four laymen Colonel Binney was chief. The other three were strong men who well merit mention here. Abel Bliss (1775-1853) had the rare distinction of education at Cokesbury College. He was a farmer at Wilbraham, with ample acres and abundant means, well supplied with independence, courage, and determination, for sixty years a faithful member of the Methodist church, a fearless leader, chosen to the State Senate and House of Representatives many times, a man of commanding presence and talents, greatly respected and deeply interested in every good cause. Abraham Avery (1782-1853) was a harnessmaker, industrious and economical, judicious and successful, twice a member of the Legislature and long treasurer of the Academy trustees. He joined earnestly in the anti-slavery movement, and was an early advocate of temperance. He was a brother-in-law of Bliss, and father of the junior member of the firm of Rand & Avery in Boston. William Rice, an honest trader, an incorruptible public functionary, a genuine Christian, a devout Methodist, was born in Belchertown, 1788, and died in Springfield, 1868. He came to Wilbraham in 1801, and was converted there in 1813. He was the first leader of the class from which sprung the Pyncheon Street (now Trinity) church. For thirty years he was Register of Deeds for Hampden County, and for eighteen years County Treasurer,

besides holding with high credit many other local offices. At the founding of the Academy he gave it one-third of his property, and was for many years President of the Board of Trustees, as his son and grandson have been subsequently. At his family altar was converted Frederick Merrick, afterward President of Ohio Wesleyan University, then a clerk in his employ. His sterling virtues and deeds of blessing were very many. His line has been well continued in his son, William, for fifty-six years an influential and distinguished member of the Conference and long at the head of the city library in Springfield; also in his two grandsons, William North, now for forty-five years Professor at Wesleyan University, and Charles Francis, prominent in the Conference for thirty-five years and at present Superintendent of the Cambridge District.

Anthony Otheman, founder of the church in Dorchester, deserves a full paragraph, both for his own sake and for that of his two sons, Bartholomew and Edward, who together gave more than one hundred years to the Methodist itinerancy in this Conference. Anthony was born in the south of France, 1750, and came to this country in 1780. He conducted a successful dry goods business on Hanover street for a long time, and attended Christ Church, beneath which--owning a tomb there--he lies buried. In the year 1803 Epaphras Kibby, stationed then in Boston, invited Mr. Otheman to the meeting in Methodist Alley, with the result that he was thoroughly converted, and cast in his lot with the despised people, becoming an earnest, practical Christian. In 1816 he removed to Dorchester where there was but one Methodist, Mrs. Elizabeth Simmons, who, Edward Otheman concluded, gathered and taught some years before this the first Sunday School in New England. Mr.

Otheman promptly inaugurated Methodist services, as we related in the last chapter; he gave the little society its first meeting house, locating it on his own grounds, and here some of the strongest preachers of those days declared the word of life. In 1831 Mr. Otheman left Dorchester, and died in Boston, 1835, saying in answer to his son's inquiry about the "dark valley," "there is nothing dark there to me; my only trust is in my blessed Redeemer."

Coming on to the scene a little later, and yet to be classed emphatically with the fathers, is Benjamin Pitman, born in Newport, Rhode Island, 1800, and dying 1886, at New Bedford, whither he removed in early life. He was a useful and highly honored member of the County Street church for sixty-five years. He was a very uncommon man, of much more than ordinary ability, catholic spirited yet intensely loyal to Methodism, courteous in manner, cheerful in his piety, gentle in speech, unimpeachable in his integrity, deeply spiritual, an ardent lover of nature, with a keen sense of the beautiful, an excellent speaker and writer, stirred to the depth of his being by the subject of missions. "Missions," he said, "have been the poetry of my life." He was the father of Judge Robert C. Pitman.

Boston and Lynn furnish a considerable group of marked men whose careers culminated about the middle of the last century or a little later. Ezra Mudge pertained to both these centers. Born in Lynn, 1780, he served that town for sixteen years as Representative, and was Captain of an artillery company in the War of 1812; later he was a member of the convention for the revision of the State Constitution, a member of the Executive Council, and an important officer in the Boston Custom House. He was one of the first members of the

Boston Wesleyan Association, chief leader in the establishment of the North Russell Street church (the first Quarterly Conference being held at his house) and Superintendent of its Sunday School, most highly respected and loved. His departure was May 25, 1855. Benjamin F. Mudge, son of James, second Mayor of Lynn (1852), became Professor of Geology in the Kansas State College at Manhattan, founder of the Kansas Academy of Science, and the leading geologist of the West. His name fills a conspicuous tablet in the Senate Chamber of the State Capitol at Topeka. And one who wrote his memoir said: "Never in all my life have I met a man whose absolute purity of deed and word would compare with his; his nobility of character was equaled only by his love for science." He died in 1879, aged 62. Two other Mayors of Lynn were supplied from the First Methodist church, Thomas Page Richardson (1854) and Roland Greene Usher (1866, 1867, 1868). The former spent his entire life (1816-1881) in Lynn as a shoe manufacturer, except that his education was partly at Wilbraham, where he was converted in 1837. He was class leader for forty years, and one of the best; Sunday School Superintendent for thirteen years, and President (for twelve years) of the Asbury Grove Camp Meeting Association, which he did much in establishing. He was a delegate to the General Conference in 1876. He adorned this and numerous other positions with the fine elements of his character, commanding the highest respect, conscientious, discreet, unfaltering in duty, a liberal giver, a trusted worker, an illustration of Christian dignity, devotedness, consistency, strength. Colonel Usher (1823-1895) was for many years a member of the Common Street church, a trustee, and active in all departments. His record of

public services shows the extraordinary quality of the man. He was paymaster in the United States Army during the entire war, disbursing nearly $32,000,000 without the loss of a penny; he was a member of the Governor's Council for three years, United States Marshal for the District of Massachusetts nine years, and Warden of the Massachusetts State's Prison three years. All these things were done with conspicuous excellence, winning him highest commendations.

Claflin University, of Orangeburg, South Carolina, perpetuates the name of Lee Claflin, chief contributor toward its establishment. This is only one of many institutions—Wilbraham, Middletown, Concord, Boston—which he munificently aided; and yet he was without education, a poor boy, born in Hopkinton, 1791, left an orphan at five, then serving a soulless farmer for five years without a holiday and without a penny to call his own. His path was indeed a rugged one, but he "made good" at every point, for he was good. His mother was a devoted Methodist. While apprentice in a tannery at Framingham in his teens he heard Methodist preaching at Natick, six miles away, and joyfully embraced the new faith. He steadily rose through his own exertions to a place in the foremost ranks of New England shoe manufacturers, was given a seat both in the Senate and in the Representatives chamber of the Commonwealth, and was held in reputation and loving honor as one of the leading philanthropists of the nation. His accumulations are thought to have touched the million line; and his talents for wise distribution were equally great, for giving was part of his religion. He gave so as to call out other gifts. It has been thought that "probably no three millions have answered so wide a purpose as the $500,000 contributed by Lee Claflin."

Plate XI SOME OF OUR LAYMEN

For several years he had a standing offer of $100 to every society which would build a parsonage. He aided in the erection of very many churches. He lived to be exactly eighty years old, and to leave an imperishable monument to his Christian worth.

Not the least of his benefits to the world was his son, William, born in Milford, 1819, and dying in Newtonville, 1905; from early manhood a loyal and consistent member of the Methodist church, loving her altars, proud of his connection with her, and glad to lay his many and large abilities at her feet. His political distinctions outrank those of any other New England Methodist. Besides being a Representative in the Legislature four terms, beginning in 1848, and a Senator two years, he was Lieutenant Governor three years, Governor three years (1869-1871) and Member of Congress four years. He was a member of the National Convention which nominated Abraham Lincoln to the Presidency, one of the President's most intimate friends, and Chairman of the Republican National Committee which secured the election of General Grant. He was also President of "The Massachusetts Club," the chief political organization of that sort in the Commonwealth, from 1875 to 1904. His great services in connection with the Boston University (President of its Trustees from 1872 till the day of his death), also with Wellesley College and Mt. Holyoke College, we must not dwell upon. He stood for the freedom of the slave, the enfranchisement of the Indian, the equality of the sexes, for progressive principles and programs of every sort. His life of beauty, strength, and fruitfulness will long remain one of our glories.

Closely affiliated with the Claflins stands another name fully as worthy of honor, Isaac Rich. Here, too,

was a poor boy with little or no educational opportunities, early inured to severe toil, born on Cape Cod, at Wellfleet, October 21, 1801, working his passage to Boston at fourteen, entering an oyster shop on City Wharf, after a while beginning business for himself, "with no capital," as he used to say, "save a widowed mother and a dependent family," sending his mother the whole of the first $60 he earned, yet coming to be very wealthy in the end and pouring out his millions for the cause of education. Wilbur Fisk had much to do with this. In 1819, when pastor at Charlestown, he fell in with the boyish fish-seller with his wheelbarrow on Charlestown bridge, invited him to church and became a power in his life. Another power in his life (besides the pious Methodist mother) was the loss of his seven children, for this heart-breaking affliction drew him nearer to God and opened his eyes to wider usefulness. He gave $150,000 to Wesleyan University, $50,000 to the Wesleyan Academy, and the bulk of his large estate to the founding of Boston University. Nor do these things by any means tell the whole story of his large expenditure for God. He was not a talker but a doer, simple, humble, unaffected, the soul of honor, genial, cheerful, seeking nothing for himself; his faith in his Saviour was unwavering. On his tombstone in Mt. Auburn is the inscription: "First Founder of Boston University." "To Wesleyan Academy and to the Boston Theological Seminary he was the most munificent benefactor of his generation." "That take and give for me and thee." Matt. xvii. 17.

To write fitting words for Jacob Sleeper, a co-founder of Boston University, bestowing upon it $400,000, and a princely giver to every good cause, large and small, is extremely difficult. Not for his royal gifts alone or

chiefly is he loved and venerated. He was a regal man in mind and soul, one of the noblest possible mould, kingly and childlike, marvelously balanced, the incarnation of all that is honorable, pure and good. Not only was no reasonable application for aid turned away, he invited such requests and rejoiced in them, yet he was wholly unostentatious in his beneficence. His motto was: "Do as much good as you can and make as little fuss about it as possible." His voice was constantly heard most attractively and persuasively in the social religious services. His piety was progressive and winning. He was a most faithful and beloved class leader, and a devoted Superintendent of the Bromfield Street Sunday School for fifty-nine years, an unparalleled record. For unbroken patience and sweetness of temper he was a model, in generosity he had no superior. The first $50 he earned he gave to the church. Hundreds of churches and institutions, private cases of need and public causes, were helped by him. His influence was felt not only throughout New England, but in other lands. He had large business interests of many kinds—his money was made mostly in wholesale clothing and real estate—and he received so many honors that it is not easy to catalogue them. For twelve years he was one of the Overseers of Harvard College, for a long time a member of the Governor's Council, often President of the Boston Wesleyan Association, of which he was a charter member, serving it for fifty-eight years. In short, he touched every sort of wholesome enterprise most helpfully. And when he passed away, March 31, 1889, in his eighty-seventh year (born at Newcastle, Maine, November 21, 1802) he left a vacancy that has not since been filled.

Alden Speare was born in Chelsea, Vermont, October

26, 1825, came to Boston in 1844, and "was not, for God took him," March 22, 1902. He was for over twenty years one of the Managers of the Missionary Society of the Methodist Episcopal Church and a Vice President of the Board, First Vice President of the Massachusetts Bible Society, President of the Boston Young Men's Christian Association, a member of the Boston School Committee for eight years, twice Mayor of the City of Newton, four years President of the Boston Chamber of Commerce, President of the Boston Associated Board of Trade, and Director in many banks, railways and other business corporations. To Boston University he gave more than $100,000, and is recognized as an Associate Founder. His life made for good citizenship, sound learning, and the highest type of Christian stewardship. He was straightforward in his methods, thorough in his habits, with a kind heart and a tender spirit, loyal to principle, a true believer, a genuine lover of Jesus.

Even yet more intimately related to Boston Methodism, since his entire life was spent in this city, where he was born July 27, 1826, and from which he went to his reward, September 5, 1906, was Edward H. Dunn. His mother sang in the choir of the first meeting house in Methodist Alley. He himself was converted in a revival at North Bennett Street, joining there in 1845, and retaining till his death intense attachment to the First Church, to the forwarding of whose interests he devoted himself without stint. His name stands with that of Alden Speare as an Associate Founder of Boston University, of whose trustees he was President. As President also of the Boston Wesleyan Association and the Young Men's Christian Association, Chairman of the School Committee, Director of several banks, and head of the leather firm in which he made his wealth, he car-

ried himself with all competence. The simplicity, continuity, steadiness, and fruitfulness of his life will long stand out as a shining mark to incite others to noble emulation and aspiration.

As closely identified with Cambridge as Mr. Dunn was with Boston, spending his entire life there from September 11, 1847, till January 31, 1890, was Oliver H. Durrell, a model Christian layman, dominated ever by the highest ideals. Emphatically one of God's noblemen, he demonstrated conclusively that a consistent Christian could be a successful man of business. "Angels might have listened to all his bargains," it is said. He had a genius for friendship. His days were crowded with little ministries. He was called the best loved layman in Cambridge and Boston. While he did much in other ways—as Sunday School Superintendent at the Harvard Street church, in the Wesleyan Association, the Boston City Missionary Society, as a member of the Governor's Council, University trustee, bank director, etc., etc., it was his work for young men that most delighted him and best brought out his rare gifts. He was President of the Cambridge Young Men's Christian Association and Chairman of the State Executive Committee for many years. He was the inspiration in multitudes of lives, carrying sunshine, comfort, Christ to needy hearts. All words are weak in writing of such an one. The Conference passed resolutions at his death commending him as "a model Christian in business circles and a tower of strength in all our church interests."

Two other men of Harvard Street, Henry O. Houghton and James A. Woolson, might well receive more notice here than our space seems to permit. Mr. Houghton (born in Vermont, April 30, 1823, dying August 25,

1895), long at the head of the famous publishing house of Houghton, Mifflin & Company, was Sunday School Superintendent for more than a quarter of a century, as well as Mayor of Cambridge. He was most highly respected for capacity, integrity, civic worth and literary taste. He was a graduate of the University of Vermont. Mr. Woolson died in January, 1904, aged 76, worth, it is thought, at least three million dollars. He was born in Hopkinton, a nephew of Lee Claflin, and became a partner of the Claflins in the leather business. He was of a very retiring disposition and gave to such objects as commended themselves to his judgment large sums in a quiet way. Both in poverty and in wealth he showed himself most estimable. He did justly, loved mercy and walked humbly with his God.

Chester C. Corbin of Webster (born at Dudley, September 25, 1841, died in New York, March 14, 1903) was one of Methodism's finest products. Converted at Sterling Camp Meeting in 1856, he soon united with the church, became class leader, steward, trustee, and for forty-two years was Superintendent of the Webster Sunday School. He was deeply interested and active in every good work, the Wesleyan Academy, the Wesleyan Association, the Boston University, the Massachusetts Sunday School Association, of which he was a President, the Missionary Society of the Methodist Episcopal Church, of which he was a Manager for fourteen years. He was a member of the General Conference, bank president, State Senator, and might have gone to Congress had he been so disposed. He was a most excellent speaker, with ideas behind his words, prompt in his decisions, brisk in his movements, with quick sympathies and a marvelously clear judgment, large hearted, broad-minded, manly, lovable. It was in the shoe business

that he made his large wealth which, by the provisions of his will, in a few years will be devoted to the cause of education. He never lost his relish for religious things. Wherever he went he was a Christian and a Methodist, loving the church, identifying himself with its interests and promoting its prosperity in every possible way.

Those who knew Marshall S. Rice of Newton Center (born at Framingham, June 10, 1800) will agree with us that no one we have mentioned is more worthy than he of highest eulogy, no one had a more lovable character, no one was more ready to make sacrifices for the church. He was the first leader of the class at Newton Upper Falls, formed in April, 1828, and a Superintendent of its Sunday School for forty-seven years. In 1832, when the Unitarian Society offered their meeting-house for sale, Mr. Rice bought it for $3,520, putting a mortgage on his property to do it, risking all that he was worth. He soon transferred the whole to a board of trustees for the use of the First Methodist Episcopal Church of Newton, taking a note without interest and in the end giving most of it outright. His life was full of such good deeds. How greatly he was admired and loved by all classes in Newton. He was for twenty-eight years, from 1846 until the town became a city, its most efficient Town Clerk. He was the first Superintendent of the New York and New England railway. For twenty-two years he conducted a large boarding school for boys, from which more than a thousand pupils went forth into the varied walks of life, bearing upon mind and heart the impress of their teacher's clear intellect and broad, symmetrical Christian character. His deep piety, untiring industry, choice social, mental and spir-

itual traits, class him with God's nobility. He passed from earth, February 23, 1879.

This list might be almost indefinitely extended. The embarrassment has been to select those few who would be most generally recognized as being, through their historic position, their personal qualities, their wide sphere of influence, their large services, the best representatives of Methodism in our Conference. We think the thirty names above will be accepted as at least good specimens, surpassed by none, of those to whom we can point with pride. Of course, there are many others of whom much might well be said; like David Snow, very prominent a generation ago in Boston Methodism, chief factor in founding the Monument Square church, giving $12,800 for building purposes there; Liverus Hull (1822-1894) of Westfield and Charlestown, Mayor of the latter city, and President of the Boston Wesleyan Association; Pliny Nickerson (1816-1902), a Cape boy, of Harwich, ship owner, fifty-two years a member of the Wesleyan Association, a pillar of the Tremont Street church for forty years; Joshua Merrill (1829-1904), another heroic worker and giver at Tremont Street, a member for nearly forty years, son of Abraham D. Merrill, long President of the Wesleyan Association, beautiful in character, a Christian gentleman in the most emphatic sense; Thomas Green (1822-1887), born in Boston on Sheafe street, where Samuel Burrill lived, son of one of the earliest Methodists of Boston, and himself very familiar with its entire history, was for more than fifty years a Christian merchant on State street, of incorruptible, untemptable integrity and the highest possible character, an honored member of the Chamber of Commerce, President of the Methodist Social Union, Mayor of Chelsea, Superintendent of the

Walnut Street Sunday School. Others, like William C. Brown, Franklin Rand and James P. Magee will be spoken of in a later chapter.

We are perfectly well aware also that there have been, and still are, tens of thousands of men and women in the humbler walks of life, not wealthy, not conspicuous or holding high positions, but constituting the backbone of the churches, the working force, whose self-denying gifts in the aggregate mean more than the larger sums of the few, and whose consecrated labors are indispensable to the church's advance. History must take full account of these. Perhaps no better illustration of this extremely important element of our Conference can be found than Benjamin Franklyn Barhydt, of Trinity church, Worcester, who might be called our American Carvosso, for the class meeting was for thirty years his place of power, and in his very ordinary occupation of selling crackers he so glorified his Master by a most godly walk that all Worcester took knowledge of his intimacy with Jesus. Everybody believed in his religion. He rejoiced evermore, gave thanks for everything, and prayed without ceasing. It was more than meat with him to do the will of the Father and talk about the King, in the shops and on the streets as well as at the church. The burden of souls was on his heart and full salvation on his lips, a Methodist of the best type, and, measured by the greatest standards, far above the level of ordinary men. He was born in Schenectady, November 20, 1831, and translated from Worcester, May 28, 1902.

Another of the same sort was known as Mother Munroe, born in poverty at Lexington, May 17, 1793, and christened Elizabeth. Converted in the Baptist church when twenty-seven, she became fully saved in 1828,

under the preaching of A. D. Merrill at Eastham Camp Meeting, where so much of that kind of work was done. This high experience was ever after her favorite theme. She became an angel of mercy and a clear witness for Jesus at Bromfield Street, a humble, fervent, happy succorer of very many, a minister in holy things at all opportunities, constant in visits to the sick, scores of whom were converted through her labors. She was faithfulness itself, a saint of the Lord by the confession of all, simple in her manners and form of dress, indeed a burning and a shining light, and many rejoiced therein. She was the spiritual mother of multitudes. Her quaint, Quaker attire, her quiet manner, her seraphic smiles, her clear but gentle and musical voice were for a long time the most memorable feature of the Bromfield Street church. She passed away most triumphantly, December 15, 1873, and her body lies buried in Forest Hills Cemetery.

A saint of similar pattern, a member of the same band with Mother Munroe, was Mother Susan Bassett Holway, whose two sons, Wesley Otheman and Raymond Fletcher, have given already eighty-five years to the ministry in this Conference, and whose only daughter is the wife of William D. Bridge, a member of the Conference for forty-seven years. She was born at Yarmouth, October 24, 1810, converted in 1825, was a class leader in the church for many years, a member for seventy-two, one of the Vice Presidents of the Woman's Foreign Missionary Society at its organization in 1869, President of the New England Conference Woman's Home Missionary Society at its organization in 1881, for half a century the efficient treasurer of the Nickerson Home for destitute children, raising for it during that time more than $60,000, and for fourteen years a familiar figure at

Chautauqua, graduating from the course in her seventy-fourth year. Her life was very beautiful. Her prayers and exhortations and multiplied labors, evangelistic as well as philanthropic, set her apart as a rare spirit and made her a widely recognized power for good in the Methodism of this section, a benediction to very many who were helped by her serene and radiant trust. We shall hardly see her like again. Her powers, including her faith, were preserved to the end, her hope was sure and steadfast, her joy in the Lord an ever-abiding quantity. She passed on to the glory which had been so long and so fully begun below, September 30, 1897.

This chapter on the laity has already extended itself further than we had expected, but we can hardly conclude it without a few words, at least, concerning that very significant section of lay efficiency, the wives of the ministers. A little over 150 of them have been commemorated in the last thirty years by brief sketches in the Conference Minutes, but no words can do full justice to the work they have performed. Very much could be said of the capacities, accomplishments and godly labors of these rarely equipped sisters. As a rule they were much beyond the ordinary, both in education and in native ability.

Many were remarkably gifted. Many were marvels of divine grace. Mrs. Stephen Cushing, when but sixteen years old, while visiting in Gardner, was largely instrumental in promoting a revival out of which there sprang a Congregational and a Baptist church, there being then no Methodists in the town. Another young woman's power in prayer led to her marriage. It was at Westfield. Rev. John Cadwell, attending a mighty meeting held there, was so astonished and impressed with the strength, fervency, and faith of her earnest

supplications that he sought her acquaintance, which led to a wedding. Mrs. Mark Staple read the Bible through consecutively thirty-six times, giving one entire year to this reading with Clarke's Commentary, and one with Benson's; in her later years she joined in the responsive readings in the church service from memory. Many of these elect ladies showed, in a great fight of afflictions and through long years of severe sufferings, patiently, nobly borne, their rich attainments in religion. Mrs. David Sherman of Wilbraham, well remembered by the elderly, exhibited for a score of years in the midst of intolerable torture the power of a love-filled soul to rise superior to physical conditions. Others, invalided for fifteen years, had clear testimony borne to them that they were unvaryingly cheerful, diffusing sunshine, hope and help.

Quite a number were daughters of ministers, mothers of ministers, as well as wives and widows of such. Not a few in the midst of poverty and hardships crucifying to the flesh, wearing out the body, exhibited a heroism and self-forgetting devotion to others, an enthusiasm for the cause of Christ, that made them living epistles indeed, and left sweet memories that were like precious ointment poured forth. One of them said: "I would rather be the wife of a Methodist minister and bear all the labors and sacrifices incident to that position than to be queen of the world." And this, we believe, was the spirit of most. Of another, who endured most royally the privations and sufferings of the earlier times, it was written: "With the care of eight children she never complained, never condemned the itinerancy, never regretted her choice, never urged her companion to locate or seek a permanent settlement. Cheerful in her temperament, ardent in her piety, diligent in her household

duties, she proved herself a true help for her husband.'' A similar record could be made of the large majority. They stood by with uttermost faithfulness. They doubled their husbands' usefulness by their Christian tact and zeal. They were blameless in life, irreproachable in word and deed, competent mothers of many children, the light of the home, the joy of the heart of their husbands, and an example to multitudes who became most tenderly attached to them. They endured as seeing the invisible, they gloried in being spent for Jesus and His church, they proved the full power of the promises, they triumphed splendidly in death. Called to a conspicuous position, they adorned it. Left in loneliness, they were still full of good works. When in poor health and straitened circumstances, they did not think God had forgotten them. When blessed with abundance, they showed themselves stewards. We must not further multiply words. Nor is there need. They were not all saints, of course; but, taken as a whole, no one can question that it is a remarkable company. They rest from their labors, and their works most emphatically follow them.

CHAPTER NINE.

THE ANTI-SLAVERY STRUGGLE.

No history of Methodism or of the Methodist Episcopal Church or of any section thereof can avoid dealing with the subject of slavery, for it penetrated everywhere. Some Conferences can hardly review this portion of their annals with entire complacence, for they were exceedingly slow to read the signs of the times and took action which they felt compelled to rescind at a subsequent period, as did the General Conference itself. Happily the New England Conference has no occasion to be ashamed of its record, has, on the contrary, every reason to be proud that it stood in the forefront of the fight for freedom and led on the armies of the Lord to victory. Not that its members escaped mistakes or did nothing which they had reason to regret. We shall see as we proceed with this theme that they were subject to like passions with other men and were carried on whirlwinds of high feeling in some directions and to some actions that were scarcely defensible in cooler, calmer moments. But on the whole, they exerted an influence that was most wholesome, they wrought strongly for unmixed righteousness, they discerned clearly the course of events, they were true to their ancestral traditions of liberty, their hearts beat in keen sympathy for the oppressed, they suffered in a cause that was very dear to Christ, they made themselves felt as a mighty force in a direction which proved to be that of the divine leading and of deliverance for those in bondage.

Plate XII Conference Group, Lynn Common, 1877

Methodism at the beginning, both in England and in America, took the very strongest ground against every form of slavery. John Wesley's unequivocal position is well known. He used all his great influence to arouse the conscience of Britain in the matter, issuing pamphlets, writing letters, preaching sermons against the grievous wrong. He declared the slave trade to be "the sum of all villainies." "Men buyers are exactly on a level with men stealers," he said. The last letter that he wrote, a few days before he died, was to William Wilberforce, bidding him be not weary in well doing: "Go on in the name of God and in the power of his might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it." Coke and Asbury, coming to this country from such surroundings, were equally unrelenting and outspoken at first in their opposition to the nefarious system. And the early Conferences, under their lead, condemned the curse in the most unsparing, indignant terms, pledging each other to do whatever they could to destroy it, and "banish the infernal spirit of slavery." In 1780 the Conference declared slavery to be "contrary to the laws of God, man, and nature, the dictates of conscience and pure religion," as well as "hurtful to society." In 1784 it said "we esteem the practice of holding our fellow creatures in slavery as contrary to the Golden Rule of God and the inalienable rights of mankind. We therefore think it our most bounden duty to take immediately some effectual method to extirpate this abomination from among us." It made provision for expelling preachers, traveling or local, who would not emancipate their slaves, and it incorporated in the General Rules a law prohibiting "the buying or selling the bodies and souls of men, women, and children with the intention of

enslaving them.'' This action, taken on slave territory, was far in advance of all other churches, and also of public opinion. They soon found that it was too much so, that it could not be enforced, and modifications were made. Still in 1796 a resolution was passed by the preachers declaring, ''We are more than ever convinced of the great evil of African slavery,'' and further steps were planned toward eradicating it.

It scarcely falls within our province to trace in detail the ebb and flow of this tide so far as it concerns the denomination in general and the country at large. This has been often done. Our business is with the New England Conference. The people of New England, like those of the nation generally, pretty much all slumbered and slept during the first decades of the nineteenth century, in calm indifference to the wrongs of the blacks. Great Britain had been stirred by a wave of emancipation, and slavery ceased in the British colonies August 1, 1834. This and other things had worked upon the mind of William Lloyd Garrison and a very few more, so that the New England Anti-Slavery Society was organized in 1832, soon followed by the American Anti-Slavery Society, in December, 1833. From this date the fight was on.

Orange Scott, born in Vermont, 1800, and received on trial into the New England Conference, 1822, soon showed himself a man of mark, whose labors in prominent circuits and stations were attended with great ingatherings. In 1830 he was put in charge of Springfield District, and in 1831 elected to General Conference. He was a person of commanding intellect, unfaltering boldness of character, and great steadfastness of purpose. Being such, no sooner was his attention called, in the summer of 1833, to the Anti-Slavery Society recently

established, than he at once gave himself in earnest to its investigation, subscribing for Garrison's paper, *The Liberator,* and reading on both sides of the question, but saying little or nothing for about a year. At Conference in June, 1834, a resolution was presented by John Lindsay and Wilbur Fisk in favor of the Colonization Society, then much fostered by the slaveholders, which Scott opposed, and, on his motion, the resolution was laid on the table. Nothing further pertaining to the black man was done at this session. Mr. Scott became increasingly interested in the cause and brought it up among the preachers at the different Camp Meetings on the District which he headed, now the Providence, and had resolutions passed in favor of opening *Zion's Herald* to the anti-slavery discussion. Scott was selected by the friends of the cause to champion that side, which he did in a series of powerful articles beginning in December, Prof. D. D. Whedon answering them. An extensive effect was produced.

His next step was to subscribe for 100 copies of the *Liberator* for three months, and have them sent to as many preachers. The result was what he anticipated, a large majority of the Conference being converted to that cause, so that at the Lynn session of June, 1835, the abolitionists had their own way in the elections for General Conference. Nine were to be chosen. On the first ballot Orange Scott had 94, within ten of the total vote cast, and Jotham Horton 84, while Wilbur Fisk, who had led the two previous delegations, receiving all the votes but two or three, now had only 69. Naturally he did not like this, and the following day he resigned, on the ground that "the entire delegation, with the exception of himself, had been carried on party principles, such principles as ought not to be brought into an elec-

tion in this Conference." This is the record of the journal, but Scott in his autobiography reports him as saying that unless the Conference gave him as an associate one of his own sentiments he would resign, for he could not go with all his colleagues against him. This appeal of the doctor so affected the sympathies of some abolitionists who had been elected that two of them, Jotham Horton and Reuben Ransom, also resigned. Dr. Fisk's place was filled, out of courtesy, with one of his own party, Daniel Webb, but all the rest were on the other side. It took fifteen ballots, however, to complete the elections, reaching from Wednesday morning till Friday afternoon, and so great was the excitement it was thought best not to attempt the election of the three reserves which had been at first resolved upon. The course of *Zion's Herald* was sharply challenged, and an unsuccessful effort made to rebuke it. Anti-slavery resolutions of a somewhat pacificatory nature, although beginning, "We hold in deepest abhorrence the practice of slavery," were introduced by Enoch Mudge and John Lindsay, and after many motions and long debate were laid over for further consideration, adjournment intervening. This was on Saturday. On the closing day of the session the Conference by vote apologized to the Bishops "for frustrating the regular Conference business on Saturday and thus subjecting them to unnecessary labor and trouble." A memorial from New Bedford, signed by Benjamin Pitman and many other laymen, deprecating the highly excited discussion of slavery by the preachers, was read and laid on the table; after which both the bishops present, Hedding and Emory, addressed the brethren on the subject.

A New England Wesleyan Anti-Slavery Society, formed on the basis of the immediate and unconditional

abolition of slavery, was organized during this Lynn session, and George Thompson, the noted English abolitionist, by invitation, addressed them. A very strong appeal to the members of the New England and New Hampshire Conferences had been published in Boston the previous December written by LeRoy Sunderland, and signed also by Shipley W. Willson, Abraham D. Merrill and a few others, declaring slavery a sin in the sight of heaven which should cease at once and forever. A counter appeal was issued in March, prepared by Dr. Fisk and Prof. Whedon, signed also by John Lindsay, Benjamin Otheman, Abel Stevens and E. T. Taylor, taking exception to the sweeping statements of the previous document as well as to the emancipation policy there advocated, denying that all slave-holding is sinful and counseling political neutrality. Those who signed the first appeal were challenged and questioned by Fisk when their characters came up for review, but the majority was manifestly with them and gave them triumphant endorsement. A long and interesting letter will be found in *The Christian Advocate* of September 4, 1835, signed by Nathan Bangs, Samuel Merwin, G. F. Cox, T. Merritt, G. P. Disosway, Daniel Ayres, and others, congratulating Fisk on his action in regard to the General Conference election, and expressing their indignation at the way he was treated. His reply is dignified, and predicts failure and schism on the part of the abolitionists. In September the two Bishops addressed a Pastoral Letter to the two Conferences already twice invoked urging the brethren not to be drawn into an agitation sure to retard if not absolutely defeat emancipation instead of promoting it, lamenting the "pernicious results" already produced, and bidding all friends of the church discountenance abolitionism in every way. Bishop Hed-

ding had previously signed the counter appeal. Thus the lines of the conflict were clearly drawn, and for the next few years the battle raged very hotly without much cessation.

At the General Conference held in May, 1836, at Cincinnati, the delegates whose election has been mentioned gave a good account of themselves. Only seven were able to go. They were re-enforced by an equal number from the New Hampshire Conference, and one vote from Pittsburgh was cast with them, making fifteen in all for abolition out of 147. Joseph A. Merrill presented a memorial signed by 200 Methodist preachers asking for the restoration of the original rule on slavery, and Orange Scott presented a similar one signed by 2,284 members of the church. Scott also made an extended and very able speech in defense of the two New Hampshire delegates, George Storrs and Samuel Norris, who were condemned by the Conference for attending an anti-slavery meeting in Cincinnati. He also wrote, printed, and had distributed on the seats of the delegates, an address protesting aganst their action concerning abolitionism. The Conference in its Pastoral Address counseled mutual forbearance and a non-committal policy, declaring their solemn conviction that "the only safe, Scriptural, and prudent way for us, both as ministers and people, to take, is wholly to refrain from the agitating subject which is now convulsing the country."

The Bishops thoroughly approved this course, and also felt obliged by their position to carry out the mandate thus issued. Hence their conflict with the immediately following sessions of the New England Conference, and with certain of its members who took, conscientiously, another view of their duty in the premises.

In the session at Springfield, June, 1836, on the first day, Jotham Horton moved the appointment of a committee of seven on the subject of slavery and abolition, to report at their earliest convenience. This carried in spite of determined and prolonged opposition. The report was ready three days before adjournment, but the Bishop refused to allow it to be read until everything else was done. It was presented again the last night of the session at near 12 o'clock, but Bishop Hedding would not put the motion for its adoption unless it could be re-read and discussed in detail, as there were some things in it which he thought he could not approve. Whereupon, a motion for indefinite postponement having been lost, Mr. Horton, in view of the lateness of the hour and other circumstances, said: "In consideration that individuals have conceded that the majority are able to pass the report and out of consideration to the feelings of the minority we withdraw the report." It was printed, however, in *Zion's Herald* and struck a clear note in favor of continuing efforts "to awaken the public mind to the sin and danger of slavery."

Jotham Horton, in his preface to the report as printed in the *Herald,* says: "The following report was presented by the Committee at the very late hour of 12 in the evening, after a very long and laborious session, and doubtless would have been adopted by the Conference had there been a disposition to have pressed it. Out of regard to the feelings of the minority it was withdrawn. This withdrawal involved no surrender of principle, while it gave those opposed to the report the strongest proof which could be afforded of the mild and conciliatory character of the abolitionists of the New England Conference." The author must have written this with a twinkle in his eye, for the opponents of the abolition-

ists never dreamed that they possessed "a mild and conciliatory character." The report demanded free discussion. It said: "We view the subject of slavery as a great moral question, affecting the vital interests of immortal souls in time and eternity; it is, therefore, a proper subject for the moral action of Christians and Christian ministers in their individual and social capacity." "We hail the recent awakening of the public mind to the sin and danger of slavery as a token of the kindness of God to this nation and as a harbinger of the prevalence of just views respecting the oppressed and degraded part of our race, and of their ultimate restoration to the rights and dignity of men." "Besides the common sympathies of humanity and the general principles of benevolence, the proximate position, the intimate relations, the connected interests, the reciprocal influence, and the joint responsibility of the free and slave States are an adequate reason for using appropriate moral means to remove the evil which is a calamity to the whole nation."

It was at this same Conference that LeRoy Sunderland was arraigned for the first time, but by no means the last, charged with slander and misrepresentation, especially toward Nathan Bangs and other members of the New York Conference. Sunderland had been the main mover in the formation of the first Methodist Anti-Slavery Society, in 1834, in New York City, where he lived at the time, though a member of the New England Conference, and where he had established, January 1, 1836, as a special organ for the cause, *Zion's Watchman*, which was a sharp thorn in the side of all who leaned Southward. He was not always properly guarded in his expressions, nor correct in his statements concerning opponents. The Conference admonished him about this

and urged him to be more careful, but passed his character, deciding that the charges had not been sustained. He was granted a supernumerary relation, and left without appointment by request of the Conference.

In 1837, at Nantucket, he was again charged by Dr. Bangs, editor of the *Christian Advocate,* with falsehood and slander, but the Conference, after reproving him for improper severity, again passed his character. In 1838, much the same thing happened. He was charged, this time by Bishop Hedding, with treating him in a scurrilous manner and publishing injurious falsehoods about him. The Conference again cleared him by a party vote, and he was given a superannuated relation, as Bishop Soule refused to permit him to be supernumerary unless he took an appointment. Somewhat similar charges were also preferred at this session by Bishop Hedding against Orange Scott, but no verdict of condemnation could be procured from those who were so deeply imbued with his sentiments, and he was acquitted on each of the three counts by majorities ranging from 10 to 54. Bishop Hedding announced that he should refer the two cases to the next General Conference for review and the clearing of his own character. He did so, strongly feeling that these brethren had been acquitted contrary to the law and the evidence and that justice to himself demanded some further action. A special committee of five, of which Nathan Bangs was chairman, was appointed on the matter by the General Conference, and would, without doubt, have completely vindicated the Bishop. But the delegation from the New England Conference, realizing the desperateness of the situation, and the mistake committed, made a very humble apology to the Bishop for what had been done and respectfully requested him to withdraw the complaint, which he very

magnanimously did. He showed a similar spirit when the Committee on the Itinerancy in their report severely castigated the New England Conference for its action concerning Scott and Sunderland, as well as for certain other of its anti-slavery proceedings during the quadrennium. By a conciliatory and explanatory speech he procured the striking out of that part of the report. It must be said, in all justice, that his character and that of Dr. Fisk beam forth in and from the entire conflict with far brighter radiance than that of their chief opponents.

A few more particulars concerning these special years of storm and stress seem appropriate. At the Nantucket session of 1837, Bishop Hedding addressed the Conference all of Saturday forenoon in regard to his controversy with Orange Scott, and the latter took all of Monday forenoon to reply. At the close of this address Daniel Dorchester presented charges against Scott of slander, unchristian conduct, and misrepresentation. The accused felt obliged to make due acknowledgments in writing as to the erroneous and unjust statements which he had made, humbly retracting them; whereupon the charges were withdrawn and his character passed. In view of the amicable adjustment of the difficulties the Conference, on motion, united in prayer and thanksgiving with the president. Memorials on slavery were presented from many places signed by 3,403 persons, and a motion was made to refer these to a select committee to consider and report; but the bishop gave in writing his opinion that the motion was inadmissible. Again, in 1839, at Lynn, a memorial was presented from the Webster Quarterly Conference going very thoroughly into the subject of slavery, but Bishop Waugh declined to have it considered, ruling that it was not a part of the legitimate business. Nathan Bangs—Scott

had preferred charges against him the previous year before the New York Conference without avail—presented a memorial from the New York Conference containing complaints against Sunderland for his remarks in the *Watchman,* charging him with an unbrotherly and unchristian course toward the New York Conference; but the charges were voted not sustained. In the following year, 1840, the Rev. C. A. Davis appeared from the New York Conference commissioned by that body with the prosecution of Sunderland for further offenses of the same sort, he having been suspended by them during the year. The case was gone into at great length, but out of the nineteen specifications only one, that involving Bishop Soule, was sustained, and on the motion of Bartholomew Otheman he was required, before his character could pass, to sign a paper making humble acknowledgments that he had behaved inconsistently with the character of a Christian minister. He was then located at his own request. If he had not thus taken himself out of the hands of the Bishops it is supposed they would have transferred him to the New York Conference where he would have been helpless. At any rate, to forestall this the New England Conference had voted a memorial to the General Conference asking that the Discipline should be so altered that a Bishop could not transfer a member in opposition to his own wishes. The General Conference refused to make the alteration. In this same year the Conference by a yea and nay vote of 80 to 31 recommended to the next General Conference an alteration in the General Rules so that among the things prohibited there should be "The buying or selling or holding men, women, or children as slaves under any circumstances, or giving them away except on purpose to free them." The delegates were also instructed "to use their best

exertions for the adoption of such measures as shall most effectively rid the Methodist Episcopal Church of the great sin of slavery." No Conferences outside of New England gave more than five votes for this Disciplinary change, except Genesee, and there the vote was two to one against it. Nearly all the Conferences were unanimous for non-concurrence. Five of the seven delegates to the General Conference of 1840 were elected on the first ballot, all strong abolitionists, headed by Jotham Horton, who received 119 votes out of 132; Isaac Bonney had 110; J. A. Merrill and O. Scott 81 each, and Philip Crandall 70; it took three more ballots to elect the other two, Frederick Upham and E. W. Stickney, on the same side as the rest.

Perhaps at this point some general remarks about the conflict will be in order. In estimating the position of the New England Conference, which, on the whole, was so strongly radical and consistently anti-slavery, we are compelled to recognize the fact that a goodly number of its very best men, of those who, like George Pickering and Wilbur Fisk, had been its acknowledged leaders up to the beginning of the battle, together with many others of the very highest character—Webb, Kilburn, Fillmore, Dorchester, Sargeant, Binney, Patten, the Othemans—were decidedly opposed to the measures of the majority. Are they to be condemned? Does their presence detract from the honorable record of the Conference? Is either their wisdom or their piety to be impugned? We do not think so; certainly not their piety or ability. While we are disposed to defend the abolitionists stoutly, to rejoice in the firm stand they took, their refusal to keep silence in presence of the enormous evils of slavery, and to apologize for their manifest weaknesses and the many mistakes they made on the ground that they had great

provocation, being treated most unjustly and being men of ardent temperament in a state of unnatural excitement where the times were torrid; we also recognize fully that their opponents had fairly good grounds for dissent, and saw a side of the truth which it was important should not be overlooked. Though they held that there might be consistent Christian slave owners and a slavery in accord with the Golden Rule, they were not pro-slavery men, as was rashly, rudely, unjustly charged, any more than the anti-saloon Republicans and Democrats of the present day are rummies. Their position was very much like that of Lincoln when he announced that his policy was simply to save the Union, whether he could do it with slavery or without. They were deeply impressed with the importance of saving the church, of preserving its harmony that the preaching of the gospel might go on without obstruction or distraction, and that the many vital interests involved might be conserved. They tried to look at the whole situation, to see matters from the standpoint of the Southerner as well as of the Northerner, of the master as well as of the slave. They held that since the time for its practicable removal had not yet come it was best to do all that was possible for its amelioration and regulation. They felt that there was an instructive, guiding parallel between the condition of Methodism in the pro-slavery States and the condition of Christianity in the pro-slavery Roman Empire when St. Paul contented himself with giving good advice to both masters and slaves and declined to interfere with the social institutions of the day. They were convinced that in the long run better results for the slave would be reached by a milder policy than that of the abolitionists, one less drastic, less exasperating to the Southerner, that the proceedings of the ultras, so lack-

ing in the judicial and fraternal spirit by which alone the best outcome could be reached in so complicated a matter, would destroy the church as well as the state and do much more harm than good. We must respect their honest convictions. They considered themselves to be seeking precisely the same ends as the others. They were as sincere, as conscientious, as earnest, as religious, as devoted to Christ and humanity as were those who denounced them so violently.

On the other hand, we cannot withhold our high admiration and praise from those heroic and courageous men who were willing to sacrifice so much in behalf of the slave. More than the others they were in the line of the progress of Christian civilization, were in advance of their times, helped mightily to tone up the public conscience which was greatly in need of such assistance, refused to compromise for the sake of peace, seeing that peace under such circumstances would be bought too dear. They could not have been spared. A policy of silence, of continual concession, of refraining from aught that would wound the feelings of the slaveholders, however well meant, would have been extremely dangerous, would have fatally lowered the standard and prevented the deliverance of the church and nation from this crime. Bold proceedings were demanded and were justified; in no other way could the issue be forced to the front, the people awakened, and slavery be broken down. The monster could not have been cast out by such mild means as the conservatives were alone willing to use. It was inevitable that the demon should tear the victim in departing; and they who were unwilling that the victim should be torn under any circumstances could not aid much in the casting out of the evil spirit.

There were faults on both sides, faults of temper and

passion and human infirmity, harsh expressions, alienation, arrogance, personal abuse, misrepresentation, all much to be regretted, but not very surprising. Credit is due to both sides, to those who took the narrow view and to those who took the broader view. The radicals did well in pressing their one great truth, that slavery is a sin always and everywhere, not to be condoned, even for a season or under mitigating circumstances, but condemned and driven forth. The conservatives did well in insisting that the constitution must be regarded, fanaticism avoided, the best measures for reaching a desirable but difficult end carefully studied. They benefited the cause by delaying action until the time was ripe and strength to conquer was with the North. The two contentions, balancing each other, resulted in the destruction of slavery in a way that neither had anticipated but in God's manner and time. If the conservatives had prevailed the South would have grown more and more arrogant (as indeed it did under their partial supremacy) claiming more and more right to put its slaves where it pleased in the church, as it did later in the nation; the spirit of protest hushed, the voice of conscience stilled, the church would have been drowned in ever deeper disgrace. If the radicals had had their way without check the crisis would have been brought on too soon, and New England would have been torn away, leaving the South in full control. Except these had stayed in the ship it could not have been saved. We rejoice that the effort to split the church failed on the part of the abolitionists, as later failed the effort to split the nation on the part of the anti-slavery and on the part of the pro-slavery factions. We rejoice also that the radicals were not silenced by the voice of authority, but stood by their guns, refusing all compro-

mise with evil. The slave power, both in the church and nation, in one aspect of the case, died by its own venom; in another aspect it died at the hands of God. But God used many agencies in the work; and no one can claim all the credit, or apportion the credit with exactness. Some part belongs to the conservatives, as well as to the radicals, and particularly to those progressive conservatives who increasingly ranged themselves on the side of emancipation and firm resistance to the demand of the slave power, refusing to leave the church because it did not go as fast as might be desired.

The extremists fell into this error. The General Conference of 1840 marks the lowest level to which the church dropped, the utmost concession made to the slave section. It passed a resolution forbidding any preacher to permit colored members to give testimony against whites in States where they were denied that privilege by the courts of law, that is in the slave States. It also said that "the simple holding of slaves in States where the laws do not admit of emancipation constitutes no legal barrier to the election or ordination of ministers to the various grades of office known to the ministry of the Methodist Episcopal Church." It furthermore refused to take exception to the declaration of the Georgia Conference that "Slavery, as it exists in the United States, is not a moral evil." This victory for the South, together with the full affirmation of the power which the Bishops had claimed over the Conferences, Annual and Quarterly, disgusted and disappointed many in the North. Messrs. Scott, Horton, and Sunderland, with some others, in 1842, definitely withdrew from the Church, and established a new organization which they called "The Wesleyan Methodist Church," freeing it from all taint of slavery as well as from all Bishops and

Presiding Elders. The main body of the anti-slavery people, however, refused to leave the old church, and the chief good done by the secession was to produce a reaction, causing much greater activity on the part of those left behind, furnishing them also with a powerful object lesson by which the sentiment against slavery was greatly strengthened. Many who had been previously conservative were led to take a bolder stand, for it was now plainly seen that if there was any more deferring to the slave power the new church which stood right at hand would immediately receive immense accessions. It is probable that they accomplished more by going than they could have done by staying, that they saved the church from accepting a slave-holding Bishop in 1844; so that their sacrifice and apparent unwisdom redounded distinctly to the ultimate triumph of freedom and the glory of God.

The main merit of the New England Conference is that, earliest of all, it saw plainly the thing to be done and adhered to this course unfalteringly to the end. It sent out year by year clear-sounding, clarion notes that waked the echoes far and wide, disturbing the slumbers of the church and calling to action, in behalf of the brothers in black, those that would otherwise have slept on. It was the first to form an Anti-Slavery Society; the first to elect, in 1836, a delegation of abolitionists to General Conference; and the first to call, in 1840, for such a change in the General Rules as would shut out slave-holding from the church. It opened its paper, the *Zion's Herald*, for the advocacy of the cause, and stood behind it resolutely when the other papers of the church were opposed, and the other sections of the church were hostile or indifferent. It also started or sustained other papers, the *New England Christian Advocate* of Lowell,

the *American Wesleyan Observer* also at Lowell, the *Wesleyan Quarterly Review,* issued by Orange Scott in 1838, and the *Wesleyan Journal* of Hallowell. It did much by means of anti-slavery conventions to arouse resistance to the ever advancing demands of the slave holders. One was held in Lowell, November, 1838, pursuant to a call issued by James Porter and signed by nearly 1,500 others. Joseph A. Merrill presided and Timothy Merritt was the first vice president. Another very large convention was held in Boston, January 18, 1843, followed by two more in Hallowell, Maine, and Claremont, New Hampshire, at which the Methodists of New England gathered almost en masse. The utterances were of the strongest kind. They said: "Every slaveholder is a sinner and ought not to be admitted to the pulpit or the communion." They estimated from reliable evidence that there were within the Methodist Episcopal Church 200 traveling ministers holding 1,600 slaves, about 1,000 local preachers, holding 10,000, and about 25,000 members holding 207,900. But this state of things they did not propose to have continue with their consent or complicity in any way. The Conference never lowered its banner or let up in its endeavor until full victory came.

There is little need that we record the bold, strong, unmistakable utterances which at about all its annual sessions were repeated and reaffirmed. In 1841 the Bishops had relaxed the gag laws which in the previous quadrennium aroused so much indignation, and the Conference uttered its "deliberate and solemn conviction that slavery is a sin against God and human nature, contrary to the dictates of conscience and pure religion." In 1843, it said: "We believe the whole business of slavery is wrong and we cannot countenance it in any

place, or the laws by which it is sustained.'' In 1844, they chose another abolition delegation to the General Conference, headed by James Porter, who received 54 votes out of 66, D. S. King, Phineas Crandall, and Charles Adams being also chosen on the first ballot and by an almost equal majority. For the fifth man, however, with admirable propriety, ignoring party, they put in Father Pickering, aged 75, who had been left out now two times while the excitement ran so high and was to go to heaven in two more years. In that famous body which convened at New York, in 1844, Dr. Porter was one of the committee of nine which drew up the ''Plan of Separation''; and in other ways the little handful of stalwarts made themselves felt, presenting anti-slavery memorials and voting unanimously for that side at every opportunity. The South, encouraged by its triumph in 1840, wholly unconscious of the change which had been going on in the North since then, enraged by what it called ''New England's intermeddling with other men's matters,'' at this time demanded that the fact of slaveholding should constitute no impediment to any official station in the church. This the North would not grant, could not, such had come to be the state of feeling, and hold its churches intact. The exclusion of slavery from the episcopacy was with the church what the exclusion of slavery from the territories came to be subsequently to the nation, the turning point, the irreducible minimum of claim, the strategic position for the final decisive fight. And it was the educational work of the abolitionists in the New England and New Hampshire Conferences first, and then gradually in a few others spreading ever wider, which had prepared the church to take this stand. Can it be wondered at that the Old Guard greatly rejoiced? In 1844 and 1845 the Conference ex-

pressed its deepest gratitude that the principles of original Methodism were coming into such conspicuous triumph, and found strong reasons for steadfast continuance in the further propagation of such opinions until every part of the evil was expelled from the church. In 1847 it said: "We cannot recognize or fellowship as a Christian any person who is guilty of this sin, nor can we acknowledge as a sister church any organization that clearly permits or sanctions this sin in its members." In 1854 it sent to Congress a solemn protest against the passage of the Kansas-Nebraska bill. During the four years from 1856 to 1860, when the nation was on the verge of war, *Zion's Herald,* under the editorship of E. O. Haven, advocated the exclusion of slaveholders from church fellowship, but avoided that extreme acerbity and unreasonableness which in some cases previously had degenerated into rank fanaticism, and, under its leadership, as Dr. Haven says: "New England Methodism was practically united and calm." That his course pleased his constituency is evident from the fact that in the elections for the General Conference of 1860 he headed the delegation, receiving 114 votes out of 130, and being sustained by such co-workers as J. H. Twombly, Miner Raymond, James Porter, and W. H. Hatch, all chosen by large majorities on the first ballot. At various times since, in ringing words, on record in the printed Minutes, the Conference has deprecated the unchristian spirit of caste so prevalent in the North, and demanded in the most vigorous tones that the Negro, both South and North, should have his fullest rights. Should occasion arise it will speak out again for wronged humanity in the voice of old.

A word should be said, before this chapter closes, to take from the mind of the reader the false impression

which he may have gathered that the Methodist Episcopal Church was peculiarly at fault regarding the slave. The contrary is the case. It was far in advance of other churches and of public sentiment right along. Other churches—with the sole exception of the Quakers, who were insignificant and had few relations with the colored people—did almost nothing until a very late day. The Methodists, from the beginning, took high ground, and no other subject received such attention in its assemblies. Our church, with all her defects, contributed more than any others to the great consummation, and sacrificed more for the cause of the black. From fidelity to principle it lost more than one-third of its property, membership and territory, while most other churches lost nothing, having no organic connection with the slave-holding States. Our Church has published more anti-slavery books and tracts than any other denomination or any general publishing house in the country. Our preachers—beginning with George Dougherty, who in 1801 was nearly killed by a mob in Charleston, South Carolina, on account of the anti-slavery action of the General Conference—have suffered shameful abuses in this cause even unto death. In short, while our record as a denomination is not what we would like to have it, it is in many ways comparatively a great one. This land, for its deliverance from the blight of African bondage, owes more to Wesley and his followers than it has any conception of or is accustomed to remember. It not only, in the words of Lincoln, "sent more soldiers to the field, more nurses to the hospital, and more prayers to heaven than any other," during the civil war, but it took a leading part before that in making finally possible the overthrow of the gigantic wrong of chattel slavery.

CHAPTER TEN.

OTHER REFORMS, BENEVOLENCES, AND SOCIAL MOVEMENTS.

Many matters must occupy us briefly in this chapter. There are a variety of interests which have received the attention of the Conference, or of a large number of its members, of which at least a bird's-eye view should be given. Foremost among these is Temperance. It is a subject which we have had with us from the beginning, and seem likely to have to the end. The Conference has spoken upon it with no uncertain sound. Wilbur Fisk was as stalwart a leader in this direction as Orange Scott was in the opposition to slavery. His soul was deeply stirred, and with voice and pen he did his utmost to stir others. When it was reported to him that the agitation would divide some Methodist churches, he replied: "If the church stands on rum let it go." The *Christian Advocate,* under Dr. Nathan Bangs, pronounced against Temperance Societies at first, but was won over before long. In 1827 the Conference passed a resolution, on the motion of Merritt and Lindsay, "That we witness with great satisfaction the exertions that are making to suppress the use of ardent spirits; and that it is peculiarly the duty of this Conference at this time to enforce in their administration, as well as by example, the rules of our Discipline respecting the use of spirituous liquors."

Plate XIII PRESIDING ELDERS

In 1828 Fisk introduced and carried at the General Conference, just before the adjournment, nothing up to that time having been done, resolutions which by their studied moderation show how slow was the awakening on this theme. All that the great body would pass was a declaration calling on our Methodist people "to do all that they prudently can to suppress intemperance and to discountenance the needless use of ardent spirits." In 1832 our Conference recommended the next General Conference to strengthen our general rules in regard to the use of ardent spirits, but it was not carried into effect until 1848. In 1833 the Conference formed itself into a Temperance Society wherein "wines and strong beer" were included in things to be opposed, as well as "distilled liquors," a decided step in advance. Asa Kent was President, and Lewis Bates vice president. The resolutions passed in 1849 strike a high, clear note most creditable for that period. They read as follows: "That the use of intoxicating liquors as a beverage is an immorality and ought to be so regarded by the Christian church; that the manufacturing or the selling of intoxicating liquors to be used as a beverage is a crime of the highest order and should be so considered by both civil and ecclesiastical law." In 1851, besides advocating "total abstinence from all intoxicating liquors," they also said, "We will forward by example, and, on all suitable occasions by precept, abstinence from the use of tobacco, except when prescribed by a physician." The preachers were among the most active in the securement of the prohibitory law for the State in 1852, some of them going upon the stump and appearing before the Legislature. And they indignantly denounced its repeal some years afterward. They also

were forward in their efforts for constitutional prohibition at a later time.

In 1871 they say: "It becomes our duty as Christian citizens to demand of each political party that it shall incorporate in its platform the principle of prohibition." Still more pungently in 1887, after a stiff debate, they said: "Judging the future by the past, we see no hope in the parties which cling for life to the beer and whiskey vote, and believe the time has come for all good men, without distinction of party, to unite on this chiefest of all issues—the prohibition of the liquor traffic." Similarly, in 1892, after referring to the practical complicity of the two chief political parties of the country with the liquor traffic, they declare: "That, as Christian ministers and citizens, we repudiate those parties as false to a great principle of political morality and unworthy the votes of those who pray to God for the extinction of the legalized liquor traffic, and we declare ourselves unalterably opposed to all political parties that in any way protect the liquor system." And the following year they reaffirmed the deliverance of the General Conference, saying: "We record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy or refuses to put itself on record in an attitude of open hostility to the saloon." How far the members have carried this out by their votes we have no definite knowledge; but it is certain that the Conference cannot and will not rest content with anything less than the entire extirpation of the manufacture and sale of intoxicating drinks as a beverage.

Missions of all kinds have been dear to us always. A large part of our own territory was truly missionary for

a long time during the early decades, and has become so now again through the changes in our population. In 1807 Bishop Asbury read the written rules of direction to be given all missionaries, which were accepted by the Conference and spread upon its journal. Missionaries were to be particularly attentive to go where the circuit preachers could not, were to keep a minute journal for the inspection of the Conference, and were to receive from the Presiding Elder, if necessary, $20 a quarter, of moneys produced from the sale of books. Thomas Skeel was appointed at this session missionary for Vermont and New Hampshire, and John Williamson for the District of Maine. A Missionary Society was formed at Lynn Common, February 21, 1819, antedating all others in the Methodist Episcopal Church, the one at New York not being organized till April 5th of that year, and the one at Philadelphia not till 1820. Joseph A. Merrill, appointed "missionary" at the Conference of 1819, traversed Vermont, New Hampshire and Maine, laying the foundation of many societies. In his report, he says: "I have labored in 70 towns, traveled 3,670 miles, and preached 240 sermons in about eight months." In 1823 a Conference Missionary Society was constituted, auxiliary to the society of the whole church at New York, each member to pay one dollar annually. A collection of $35 was taken at the Conference, to which $50 was added which George Pickering had collected for missionary purposes. In 1834 a resolution was passed appointing the first Monday in every month for missionary prayer meetings in all our circuits and stations. In 1835 the General Conference was petitioned to insert among the questions to be annually asked by the Bishops: "Who is willing to go as a missionary?" For at least ten years from 1831 a Young Men's Methodist For-

eign Missionary Society flourished in Boston, raising large sums of money and greatly furthering the cause of missions.*

New England has been at many points the banner Conference in this great and glorious work. The first man sent out by our church to foreign lands was Melville Beveridge Cox, who united with this Conference in 1822 and labored in Maine until driven South by his health. The first to fall in Africa, after Cox, was another member of our Conference, Samuel Osgood Wright, for a time editor of *Zion's Herald,* who, with Rufus Spaulding, another member, constituted the first re-enforcement. Both names stand on our Minutes for 1834 as "missionaries to Africa." Still more prominent was the New England Conference in the first important Methodist mission to the aborigines of this country. When in 1833 great interest was aroused in the Flathead Indians of Oregon, it was Wilbur Fisk who sounded a ringing call for volunteers, and it was Jason Lee, once tutor with him at Wilbraham, who immediately responded to the call, was received into the Conference, and appointed to this foreign mission. There were with

*It was in August, 1831, some months before the appointment of the first foreign missionary of the church, that Charles K. True, with others of a similar spirit, established this society. It seems to have been the first distinctively foreign missionary society in the entire denomination. For a while it acted independently, supporting in Liberia Mr. and Mrs. S. O. Wright and Miss Farrington. Then it wisely decided to become auxiliary to the New England Conference Missionary Society and sent all its funds to the missionary treasury at New York to be used in Africa and South America. C. K. True was president the first two years; William C. Brown, corresponding secretary; B. F. Nutting, recording secretary; Jacob Sleeper, treasurer. Sleeper was afterwards president, then Asa B. Snow, M. D., for two years, then Dexter S. King for six years.

him also two laymen, Cyrus Shepard and T. S. Edwards from the Lynn Common church. In 1835 David Leslie also went out from our Conference to Oregon and did good work there. The beginnings of our second oldest foreign mission—or the third if Oregon be counted as foreign—were also closely identified with this same Conference, for one of its members, Justin Spaulding, in 1836 opened work at Rio de Janeiro, remaining there for five years. And that the founding of the India mission in 1856, as well as of the Mexico mission in 1872, was by William Butler of this same Conference is too well known to need enlargement here. In Mexico John W. Butler has labored over 36 years and has been the leading spirit of the mission most of that time. In India James Mudge was missionary editor for nearly ten years: Isaac F. Row gave to that land thirty years of faithful service; F. H. Morgan labored well at Singapore from 1894 to 1900; and Frederick B. Fisher was for two years an acceptable worker at Agra. John C. Ferguson has done great things in China, both educationally, for our church, and in high government positions. Henry B. Schwartz is still doing finely in Japan, to which he went in 1893. Albert Hallen for some years did most important educational work in Sweden, and J. W. Haggman in Finland. Addison R. Jones was at the head of our Theological School in Bulgaria from 1880 till 1884, when he was struck down by pneumonia. James W. Higgins did good work in Chili from 1878 to 1882; and Ira G. Ross labored a while in the same country subsequently. William F. Warren for five years laid a molding hand on the first generation of German preachers at the Martin Mission Institute. And Elihu Grant for three years ably superintended mission schools at Ram Allah near Jerusalem.

This score of names are in our list of members. Other scores would be added did we attempt to set down those who have gone to the mission fields from the halls of our University at Boston.

Our collections for missions have greatly varied from time to time. While it cannot be claimed that they have always been as large as they might, it can be safely said that no little self-sacrifice has been exercised, as well as very much hard work put in, to make them, under all the circumstances, what they are. For the first eight years after the question, "What has been contributed for the support of missions?" began to be asked in the General Minutes (1833 to 1840) a total of $18,988 is reported. In 1850 the sum was $3,516; in 1860, $8,920; in 1870, $22,482; in 1880, $13,553, or with the Woman's Foreign Missionary Society added, $17,945; in 1890, $26,217, or with both the woman's societies added, $44,887; in 1900, $26,918 for the parent society, and $49,600 for all. The amount given last year for home and foreign missions through the four societies was $51,163. A Conference Missionary Society had a formal existence (the Presiding Bishop being President) down to 1886, when new life was put into it by the adoption of a constitution and the election of a working set of officers. During the past twenty-three years, with but one secretary-treasurer, it has held very many conventions, sent out much literature, put in operation a variety of schemes for the promotion of missionary interest and carefully supervised the missionary anniversaries at Conference. We know of of no other Conference Missionary Society in the Church that has attempted or accomplished so much.

Turning now to the woman's department of the missionary enterprise we find that here also our Conference

has won high honor. It is well known that the Woman's Foreign Missionary Society, which has raised over $10,500,000 and has blessed inexpressibly so many lands, originated in Boston. March, 1869, was the date, and Tremont Street church the place when and where a few ladies of the vicinity (eight at first, and then a few more) came together, adopted a constitution, elected officers, and launched the undertaking. Mrs. E. W. Parker, Mrs. William Butler, and Mrs. W. F. Warren were the main instigators of the movement. Mrs. B. J. Pope was the first recording secretary, and Mrs. Thomas Rich the first treasurer, both of Boston. The Conference at its session in 1870, referring gratefully to the recent organization of the Society, declared full confidence in it as "an agency well calculated to increase the interest of the church in the missionary enterprise and to render important assistance in the missionary work of the church," and recommended "the organization of auxiliaries in all our churches wherever practicable."

Mr. James P. Magee was publisher of the *Heathen Woman's Friend* (later the *Woman's Missionary Friend*) for the first year; and Mr. Lewis Flanders (whose wife was one of the eight) guaranteed its expenses, but his money was not needed, as the paper paid its way from the start. Its able editor was Mrs. Warren (then but 25 years of age) who carried it on from the beginning most efficiently until her decease in 1893. She was succeeded that year by Miss Louise Manning Hodgkins (who had been for fourteen years Professor of English literature in Wellesley College) who remained until 1905, when Miss Elizabeth C. Northup of Waltham became the editor. The publishers also have all been from our territory. Mrs. Lydia H. Daggett of Charleston had charge of the business affairs of the

paper from 1870 to 1882; then Miss Pauline J. Walden of Lynn most successfully filled the office until 1908, when Miss Annie G. Bailey, also of Lynn, became her worthy successor. The editorship of the *Children's Missionary Friend* has been since it started, in 1890, in the competent hands of Mrs. O. W. Scott, also of our Conference.

When the New England branch was organized, March 10, 1870, its chief officers were Mrs. David Patten of Boston, President; Mrs. Warren, corresponding secretary; and Mrs. Rich, treasurer. It has been quite naturally very much the same down to the present time, with all the officers. The successive presidents have been Mrs. Warren, Mrs. Parkhurst, Miss Hodgkins, Mrs. Talmadge, Mrs. Wagner, and Mrs. John Legg of Worcester, who is now in charge. The treasurers of the Branch have been since Mrs. Rich, Mrs. J. P. Magee, Miss Mary E. Holt, Miss Juliette Smith and Mrs. B. T. Williston. At the present time Miss Holt of Boston is corresponding secretary; Miss Ada L. Cushman, assistant; Mrs. A. H. Nazarian, recording secretary; Miss Clementina Butler, associate secretary; Mrs. C. H. Stackpole, secretary of young people's work; Mrs. Charles H. Stowell, secretary of children's work; Miss Effie A. Merrill, secretary of literature; Miss L. M. Packard, editor of *Quarterly,* and Miss Juliette Smith, assistant treasurer, all from this vicinity. The Standard Bearers movement (about 40,000 members) was originated in 1900 by Miss Clara M. Cushman, daughter of a member of the Conference; and the Little Light Bearers movement (over 16,000 members), as well as the "King's Heralds," by Mrs. Lucie F. Harrison of Worcester.

The contributions of the Conference toward the Woman's Foreign Missionary Society work, from the time

they first appear in the Minutes (1872) until the present, ranging from $3,000 to $17,000 a year, make a total of $345,794. But this does not tell the whole story. For there have been many legacies not there reported, one from the estate of Mrs. Elizabeth Sleeper Davis of $50,000, and others amounting to $42,600 more. There have been also special gifts for different objects aggregating $13,575, of which $5,000 for the Zenana Paper Fund was from Mrs. Davis. The exact total is not possible to ascertain (as the accounts are not kept by Conferences) but, including the contributions of the present year, the entire sum cannot be far from $450,000. The number of the auxiliaries in the Conference is 126, with 3,643 members; the Standard Bearers' Societies number 24, with 624 members, the companies of King's Heralds are 36, with 866 members, and there are 871 Little Light Bearers in 42 bands. The subscribers to the *Woman's Missionary Friend* number 909, and to the *Children's Missionary Friend* 1,190.

It is not only money that the Conference has given to help save the nations in darkness. The following—either born on our territory, or closely affiliated with our churches, and having their home residence here—are our daughters, and have gone forth, several of them to lay down their lives, and all to do their best for Jesus: Belle J. Allen, M. D., Emma Chisholm Brown, Maria Brown, Letitia A. Campbell, Mary E. Carleton, Jennie M. Chapin, Miranda Croucher, Clara M. Cushman, Nellie H. Field, Ella G. Glover, Mary Hastings, Susan B. Higgins, Ada Mudge, Florence L. Nichols, Clara M. Organ, Josephine O. Paine, Lilian Hale Scott, Mary Benton Scranton, Edith M. Swift, Martha A. Sheldon, M. D., Edna G. Terry, M. D., Althea M. Todd, Effie G. Young.

In the session of 1881 at Worcester, on the motion of V. A. Cooper, a committee was appointed to consider the interests of the Woman's Home Missionary Society, with full power to organize a Conference Society. Such a society was organized the following June with Mrs. S. B. Holway as president. Succeeding presidents down to the present have been Mrs. V. A. Cooper, Mrs. G. H. Mansfield, Mrs. C. A. Jacobs, Mrs. J. M. Leonard, and Mrs. E. M. Taylor. The income of the society the first year was $365.50. Its total receipts for all the years have been, in cash, $165,344, and there have been reported to the Annual Conference a total, including the value of supplies, of $210,231. These funds and goods have aided the needy in all parts of the land, including Hawaii and Porto Rico. The Immigrants' Home, opposite the Cunard wharf, East Boston, opened in May, 1888 (at a cost of $17,000 for purchase and repairs), has done a wonderful work in behalf of the strangers arriving on our shore and needing help of some kind. In the course of a year upwards of twenty nationalities are assisted. Many have been converted, and otherwise saved from ruin. An average of 4,500 lodgings are provided yearly, and 13,000 meals served. Mrs. A. C. Clark has been the very efficient Superintendent of this Home from the beginning to the present time.

Another large work accomplished by this society has been the Medical mission on Hull street, in the north end of Boston, founded by Miss Harriet J. Cooke in 1893, and adopted by the society in July, 1895. A new home for the mission was dedicated March 13, 1902, at No. 36 Hull street, the cost of the building and the land being $29,600. Miss Cooke continued as Superintendent for thirteen years, giving unsparingly to it her thought and strength and means. Mrs. A. T. Wells took up the

succession for two years, and was followed by Mrs. E. M. Taylor, who is at present in charge. There is a staff of fifteen physicians connected with the institution, two of them resident, a head nurse, four pupil nurses, an interpreter, and an industrial and club worker. Daily clinics are held, lectures are given to mothers, and many classes are maintained. In the dispensary the past year 14,828 cases were treated, and there were 264 operations. The calls made were 9,534. Seven of the workers at this medical mission have gone to the foreign field. The Conference Woman's Home Missionary Society has sixty-seven auxiliaries, with about 2,000 members, twenty-three young people's societies, three bands of Home Guards, with 127 children enrolled as Mother's Jewels. For the last eighteen years Mrs. S. W. Floyd has been the very efficient corresponding secretary, while Miss E. J. Webster and Mrs. D. F. Barber have skilfully handled the funds.

City missions, and the work for those of other races and tongues among us, have been vigorously prosecuted and well deserve larger description than we can give here. City Missionary Societies in Lynn, Lowell, and Worcester—especially the latter, under the lead of its full-handed, free-hearted president, Mr. A. B. F. Kinney, and its energetic superintendent, Alonzo Sanderson—have flourished at different periods. But the chief work in this line has been done by the Boston Missionary and Church Extension Society. It was organized April 21, 1866, with L. R. Thayer as president, and Samuel Kelley was appointed its first missionary the following year. Its name at first was the Boston Methodist Home Missionary Society, and then, a little later, the Boston Sunday School and Missionary Society. In 1869 Jarvis A. Ames was made its missionary; and an act of incorpora-

tion was secured from the Legislature this same year. Article second of its constitution says: "The object of this society shall be to secure on the part of our churches more earnest, united, and efficient efforts in extending the means of grace to the neglected and destitute people in the field of its operations, which shall include Boston and vicinity." This it has done now for forty years, with varying degrees of prosperity. It has had some very earnest, faithful, and every way capable superintendents from the members of the Conference. George Pickering Wilson fell at his post from typhoid fever, aggravated by physical exhaustion, July, 1873, after only fifteen months' labor. Edward P. King took up the work for a single year, 1874. After this there was a considerable hiatus, owing to lack of support. David H. Ela superintended matters in 1891 and 1892; C. A. Littlefield in 1896 and 1897. Joseph H. Mansfield, for eight years, until his death at the close of 1906, while Presiding Elder, took charge of the missionary work without salary in addition to his other labors; E. J. Helms added it to his more especial work at the Morgan Chapel for some time. Since 1907 Dillon Bronson has very ably served the cause as superintendent without salary.

The annual expenditure at present is not far from $16,000, of which $6,000 is collected from the churches and an equal amount comes from the Board of Home Missions of the Methodist Episcopal Church. There is an endowment of about $10,000, accruing mainly through the generosity of C. C. Corbin and J. A. Woolson. The society is much indebted for its present prosperity to the labors and gifts of its able presidents for the last twenty years—O. H. Durrell, E. O. Fisk, George E. Atwood, George F. Washburn, and R. S. Douglas.

The treasurers have been R. R. Robinson, G. E. Atwood, John O. Atwood and C. H. J. Kimball. Heavy indebtedness in former times greatly hampered matters and brought everything to a standstill, leaving the society with only a legal existence; and the want of fully sufficient funds has been a constant difficulty. Nevertheless, great things have been accomplished with small means. Not a few struggling church enterprises in and about the city have been helped to their feet by timely aid. Not to be fully chronicled in anything less than a volume, but worthy of all praise, has been the institutional church work at the Morgan Memorial on Shawmut Avenue, at the University Settlement, Hull Street, and the multifarious labors among the foreign populations, Italians, Jews, Portuguese, Greeks, Swedes, Norwegians, Danes, Chinese. It was not till 1892 that the society began to do strictly mission work among the foreign peoples. It has been prosecuted with vigor ever since. The Italian church on Hanover street now numbers about 200, with over 100 in its Sunday School. The South End Italian work in connection with Morgan Memorial has grown to very considerable proportions.

In 1879 the Swedish mission at Worcester first appears in our Minutes. By 1895 ten Swedish churches were reported with 1,541 communicants, and in 1901 they had gained sufficient strength to be set off by themselves, forming two Districts, Boston and Worcester, of the Eastern Swedish Conference. They number now in this State alone 2,277 communicants. A society for the colored people was organized in May street, 1818; their numbers at that time were reported as thirty-three. Thomas B. Snowden, a preacher of power, became their pastor, after a time (1879-81), when they had removed to Revere street. Before this John N. Mars, a very suc-

cessful evangelist, was in charge. He was chaplain of the First North Carolina regiment during the war, the first colored commissioned officer. He was transferred from the Washington Conference to the New England in 1870, and remained a member till his death in 1894. John W. E. Bowen was pastor of this church in 1883-1885.

Closely connected with this same line of labor has been the New England Home for Little Wanderers, not exclusively a Methodist institution but enjoying the services of two efficient Methodist ministers as superintendents for the last twenty-four years, Varnum A. Cooper from 1886 to 1906, and Frederick H. Knight since then. On similar principles there comes into our record the Watch and Ward Society of Boston, a most valuable organization for the suppression of vice, which had for its chief executive officer for twenty-five years, from 1881 to 1906, William Henry Chase, a faithful member of our church in Watertown, his efficient successor being Jason F. Chase, a member of our Conference.

The Deaconess work has received the endorsement of the Conference and enlisted its energies from the acceptance of the movement by the General Conference in 1888. In 1889 the Conference, by special vote, unanimously recommended the establishment of a Deaconess Home in Boston at the earliest practicable date, and appointed a committee of seven, with W. N. Brodbeck at its head, to make the necessary arrangements. A property was purchased, worth $10,000, during that year on what is now Massachusetts avenue, and the Home was formally dedicated November 20. Miss Isabella Thoburn aided in the organization, and Miss Mary Lunn was soon secured as superintendent. Reports from the Conference Board of Deaconesses appear in the Minutes

every year since then, and enable those interested to trace the course of development which has attended the enterprise. In 1896 the Hospital, long prayed for, was reported as in successful operation, a building having been secured for $8,000, immediately adjoining the Home, and dedicated Feburary 5th. During 1900, 1901, 1902, T. C. Watkins, by appointment of the Bishop, served as corresponding secretary of the New England Deaconess Association, and money was obtained ($26,-500) for the purchase of property in the Back Bay district of Boston for a hospital that should be more adequate to the pressing calls. The cornerstone of this institution was laid November 5, 1903. Mr. T. A. Hildreth was made corresponding secretary of the corporation, in 1905. By his efforts, and those of many other helpers, the long needed funds were obtained to erect one wing of a hospital on Bellevue street, Longwood, able to accommodate fifty patients. It was dedicated April 8, 1907. Besides much gratuitous work (136 free patients last year), it pays from its fees yearly all its running expenses, the interest on its debt, and a little more. The property of the Association is now $216,000. The Hospital is valued at $181,447, the Training School near it at $20,000, and the Home, which is still on Massachusetts avenue, at $15,000. The encumbrances are nearly $50,-000. What more Christlike work than this! Over two thousand patients were treated in the former extremely crowded hospital building, and nearly as many up to date in the new one, which is already uncomfortably thronged and must soon be doubled. There were 795 patients in 1908. In the Training School there have been the past year twenty-six students, and at the Home thirty-nine Deaconesses have been enrolled. Not a little of the success of this magnificent enterprise, whose

progress we have thus scantily outlined, was due to the self-sacrificing, indefatigable exertions of him who was for ten years its treasurer and chairman of the building committee of the hospital, Mr. Henry D. Degen, who passed to his reward from his home in Newton Center August 20, 1909, at the age of 77, very greatly beloved and most highly respected.

The needs of the worn-out preachers and those in the work hard pressed to live on the paltry pittances provided have been from the very beginning, as these pages have somewhat shown, a subject of solicitude at every session of the Conference. Something was always done, as much as possible under the circumstances. Collections were made and aid procured in various quantities. In 1824 a committee appointed at the previous session to form a constitution for the creation of a fund for the relief of the widows and orphans of deceased itinerant preachers, reported by Solomon Sias, but the report was recommitted that the constitution might be altered so as to embrace the necessitous cases among the members. We can find no proof that the fund was created. In 1831, after a long debate and many amendments, a Preachers' Aid Society was formed among the ministers for mutual assistance. Other advanced steps were taken from time to time with some good effects in increased funds. In 1833 there were collections to the amount of $236, but the sum fell off the next year to $152. The collections in 1848 were $958. In 1852 $1,892 was obtained.

The Preachers' Aid Society of laymen was incorporated in 1857, with Thomas Patten as President, Franklin Rand as Secretary, and Charles L. Lane as Treasurer. The amount raised that year was $2,260; the following year $2,795. The amounts received from collec-

tions in 1860 were $2,723; in 1865, $4,095; in 1870, $5,497; 1880, $4,242; 1890, $6,661; 1900, $5,300; 1909, $5,932. In addition to these sums raised from the churches, which have not shown the advance that might have been expected considering the increased wealth of the church and the increased number of persons dependent, there have been very considerable amounts from other sources, such as the Book Concern, the Wesleyan Association, the Chartered Fund, and the Conference Trustees; so that the total distributed to the Conference claimants in 1880 was $5,190, while $2,000 was carried to the Permanent Fund.

This Permanent Fund first begins to figure prominently in the accounts of the treasurer of the Preachers' Aid Society in 1873, when $4,500 was carried to it. In 1876 this fund was $5,100, and the next year $1,225 was added. In 1878 $5,000 more came from the will of David Snow, making $11,325. In 1879, from the will of Amos B. Merrill, came $6,250. In 1880 $2,000 more was added by the will of John Marsh, making $19,575. Other legacies, large and small, kept dropping in, including $3,000 from Dr. George Russell in 1885, making a total then of $27,431. In 1885 it was $32,873; in 1891, $38,762. Charles L. Lane had been treasurer up to that time from the beginning of the society, and every dollar had been carefully guarded. In 1892 appears for the first time the name of Willard S. Allen as treasurer. His last report was made in 1903, when the Permanent Fund was accounted to be $72,709, and the auditor this year, as every year, reported that he had examined everything and found the securities intact. Then came the following August a very heavy thunderbolt from an entirely clear sky; and the precious, long accumulating fund nearly all disappeared in a night. The treasurer, hith-

erto of unblemished character, had speculated with it and lost it, and made good his escape to South America; he took also $6,000 of the collections for the current year, and $7,300 belonging to the Historical Society, of which he was likewise treasurer. An immediate appeal was sent out to the benevolent to see that the superannuates did not suffer, and to make up the amount so shamefully made way with. The former object was attained, so that all the appropriations were promptly paid; and there was much noble giving toward the latter, but the total amount of the Permanent Fund reported at the last Conference was only $44,249. However, wills already probated will soon make this up to over $100,000. And in the past two or three years plans of a very aggressive nature (with V. A. Cooper as special agent of the Board of Stewards), including a commission of ministers and laymen, have been set on foot with a view of raising the fund to $250,000. It is devoutly to be hoped that speedy success may attend the effort. The present treasurer (under heavy bonds and with securities fully safeguarded) is Mr. Arthur E. Dennis.

Intimately allied with this beneficent movement is the Sustentation Fund Society. It first appears by this name in our Minutes in 1887, but the object to which it is devoted, namely, the helping of the weak societies to sustain their preachers was previously furthered under the name of the Domestic Missionary Society, making from year to year its passionate pleas for the necessitous cases so abundant in our back country districts. This society was organized in 1849, and continued its excellent activities till 1864. In 1860, to make its object clearer, its name was changed to the Relief Society, and for the next few years it thus appears in the Minutes.

Then for a time it wholly ceased to be, and all collections of this kind were turned into the treasury of the general Missionary Society. But this arrangement did not prove satisfactory, and in 1876 measures were taken to bring again into operation a specific organization for the greatly pressing local needs. Since 1891 one-fourth of the dividends coming to this Conference from the Chartered Fund and the Book Concern have been appropriated to the Sustentation Fund Society, and the other three-fourths to the Conference claimants; and the Wesleyan Association dividend was also for some time divided in the same way. The total amount available for the thirty or more recipients has been for quite a while about $2,300 a year.

Very similar to this work done for the assistance of the preachers has been the work done for the temporalities of the churches themselves by the Church Aid Society, which was organized in 1859 with a Board of Managers consisting of eight laymen and four ministers. In the half-century during which it has been steadily in operation it has aided at critical times great numbers of churches either in their building enterprises or in making needed repairs or in the discharge of oppressive debts. In 1891 it was calculated that more than one-third of the churches of the Conference had been aided, to the amount of over $125,000. In the eighteen years since then the amount reported totals $105,363 more, being an average for these latter years of $5,854 a year, and giving an aggregate for the half century of $230,000. Much of it would have been given, doubtless, without this particular piece of machinery, but the society has systematized and promoted the giving, guarding against waste, supervising expenditure, and putting the sanction of its *imprimatur* upon the appeals, which has

greatly helped. George S. Chadbourne has been secretary since 1885. The spirit of solidarity among the churches has been stimulated, and the sympathy of the strong has been called out for the weak. Goodly sums have been raised in addition, some thousands a year, for the general Board of Church Extension whose operations cover the whole denomination, but which is not as old as ours by six years.

In the Minutes for 1859 we find recorded, on the motion of Haven and Thayer, a resolution of thankfulness at the organization, the previous February, of the Methodist Historical Society of New England. The Conference heartily endorsed the movement "to rescue the relics and memorials of our fathers and our pioneer churches from a fast speeding oblivion," and expressed a wish that there might be meetings of this society at every Conference session. However, for some reason or other, the new society did not make good its standing except for about four years. It was resuscitated in 1871, with J. H. Twombly as President. In April, 1872, the Minutes contain the constitution of the "Historical Society of the New England Conference," designed, as it says, "to collect and preserve such articles, records, reminiscences, and mementos as illustrate the rise and progress of Methodism in New England, and particularly within the bounds of the New England Conference." Daniel Dorchester was made President, and David Sherman and R. W. Allen Vice Presidents. This continued with a goodly measure of prosperity, annual sessions of much interest being held during the Conference week, until 1880, when it gave way for a somewhat larger affair intended to include the Methodism of all these Eastern States, and hence called "The New England Methodist Historical Society." It was thus incorporated April

13, 1882, and in less than a decade it had over four hundred members, each paying a fee of one dollar a year. The society has held annual meetings in January at which valuable papers have been read or addresses given, together with many monthly meetings for the hearing of essays and the transaction of business. At its room in the Wesleyan Association building, far too small for its needs, it has accumulated a rich store of books (5,600), pamphlets and manuscripts very numerous, portraits and other relics very valuable, all in care of the courteous and painstaking librarian, George Whitaker. With a proper supply of funds it could immensely enlarge its usefulness. Its membership now is about 300. Its Presidents have been William Claflin, Jacob Sleeper, Edward H. Dunn and Lewis B. Bates. The latter passed, in a beautiful translation to his heavenly home, Aug. 27, 1909, aged 80, after fifty-eight years of marvelous efficiency in the itinerancy. He stood for continuous evangelism, and a ministry to the multitude, a great-hearted, whole-souled preacher of the fullest kind of gospel; he was everybody's friend and helper, broad in his sympathies, deep in his devotion, as good a representative of genuine Methodism as this generation has seen. He was succeeded in the presidency of the Historical Society by his son, the Hon. John Lewis Bates, who is also President of the trustees of Boston University, and has been Speaker of the Massachusetts House of Representatives, Lieutenant Governor of the State, and Governor (1903, 1904).

The Methodist Ministers' Relief Association is also a child of the New England Conference, having been organized April 6, 1878, and incorporated May 1st of that year by the following nine members of the Conference: Alfred A. Wright, Lewis B. Bates, Joseph H. Mansfield,

John W. Hamilton, E. A. Titus, I. H. Packard, William Full, E. R. Thorndike, and W. G. Richardson. It is a Life Insurance Company, on the fraternal order, made up wholly of itinerant Methodist preachers, in the interests of their widows and orphans, payments being made on the death of members. Joseph H. Mansfield was the clerk or chief executive from the beginning until his death in December, 1906, nearly twenty-nine years; and in that time it was his privilege to see the enterprise grow from nothing until it carried on its books $3,246,000 of insurance, and had paid to the beneficiaries $740,000. His wise, prudent, diligent management had had much to do with this success; much also was due to the treasurers, N. T. Whitaker until 1889, and W. G. Richardson from then till 1908. More than 100 members of this Conference are insured in it, and from all the Conferences about 1,700, besides ten Bishops. It carries at present $3,400,000 worth of insurance, and has paid in all over $900,000. The good it has accomplished can hardly be measured in words. It has recently been reconstructed under the guidance of a skilful actuary, and put on a more thoroughly scientific business basis. It has a large reserve fund, and seems likely to last. Its present clerk is F. K. Stratton, its treasurer Arthur P. Sharp, and its president John Galbraith.

Children of the Conference in another sense are the subordinate meetings of the preachers held on the Districts in many cases quarterly, and at the leading centers weekly or monthly, for purposes of personal fellowship, intellectual stimulus, and the advancement of the denomination. The chief of these meetings is naturally at Boston, where the first one of which record has been made was held at Bromfield Street, July 7, 1845. The next one did not come till May 13, 1846, and the third

was on August 25. Since 1847 the meetings have been quite regular. They were held for a long time in the room above the book store at Cornhill, and were transferred to the Wesleyan Hall on Bromfield street, when the *Herald* building was erected in 1870. Here great subjects are freely handled, and able speakers are often heard with delight. Excellent meetings of high grade are also maintained monthly at Worcester and Springfield for the preachers of those regions who commonly take lunch together and have an all day session.

Of a somewhat similar nature, but more private, is the Boston Itinerants' Club, composed of forty members of the Conference who have met monthly since January, 1892, for the discussion of important questions. Another organization of like character, called "The Clerical Club," composed of twenty-four of the younger members of the Conference, has met monthly for the past eleven years. Also a source of great good while it lasted was the Society for Spiritual Research, which convened once a month at Bromfield Street church from June, 1896, to March, 1902, for the purpose of mutual aid in making a careful study of the Christian ideal and bringing it into practical realization. Larger in its scope as well as different in its object, is the Boston Methodist Social Union which was organized, chiefly through the efforts of John H. Twombly, in Bromfield Street church, December 13, 1868, and has held since then monthly meetings where both ministers and laymen of the vicinity have an opportunity of becoming acquainted and of promoting many enterprises of common interest. Famous speakers are often heard at these gatherings and a handsome collation is enjoyed. It serves the purpose of bringing together the scattered forces of the churches and focalizing their efforts, when

occasion arises, for the advancement of many good causes. Similar organizations have been conducted at various times in Springfield, Worcester, and Salem.

The list of reforms and benevolences which the Conference has strongly aided would be far from complete were we to omit all reference to its work for sailors and prisoners. Edward T. Taylor, *par excellence* the sailor preacher, ministered in his inimitable way from 1829 until his death in 1871 at the Mariners' Bethel, North Square, Boston, whence his influence radiated to every point of the globe. Enoch Mudge crowned his wonderfully useful life by serving as the Port Chaplain at New Bedford, where he won unstinted commendation and affection from all, from 1831 until struck with paralysis in 1844. J. W. F. Barnes was for three years at the Mariners' church in Boston; George L. Small has been chaplain of the Boston Port Society, with headquarters at North Square since 1889; and much of the magnificent work of L. B. Bates at East Boston was for sailors. Also E. C. Charlton, long a local elder with us, did excellent service at the Fisherman's Institute in Gloucester, where Mr. Alpheus Tuttle now has charge.

For the prisoners, too, many have labored; most notably J. W. F. Barnes, for twenty-seven years chaplain in the Massachusetts State's Prison at Charlestown; W. B. Toulmin, chaplain of the city institutions at Deer Island for seventeen years, until his death in 1909; E. W. Virgin, chaplain at the Norfolk County House of Correction since 1897; Henry E. Hempstead, chaplain six years (1852-57) at the Massachusetts State's Prison; William W. Colburn for two years (1871 and 1872) at the same place; William R. Stone, chaplain of the Middlesex County House of Correction from 1856 to 1875; John W. Dadmun, chaplain at Deer Island from 1865 to

1890; William Rice ten years (1873 to 1882) chaplain of the Hampden County House of Correction; and Joseph Scott from 1881 till his death in 1906, chaplain of the Springfield Alms House. This is a record, we think, not usual in Conferences, and adds not a little to the sum total of the labors put forth for the uplifting of humanity.

Quite in the same line is the admirable work of Walter Morritt who left the Epworth Settlement in Hull street, where he was head worker, in 1903, to become head of the sociological department of the Colorado Fuel and Iron Company at Pueblo, Colorado, where he still is; of William I. Haven, for ten years corresponding secretary of the grand old American Bible Society; of Alfred Noon, twenty years secretary of the Massachusetts Total Abstinence Society. Olaf R. Miller has been for eight years connected with the National Temperance Society and the International Reform Bureau, of which latter Albert S. Gregg has been a field secretary since 1906. It is not likely that we have noted all the positions of this creditable and honorable sort filled by our Conference members, but this may suffice to indicate the breadth of our influence and the depth of our interest in this important branch of Christlike service. The summoning of our brethren to such places of high trust and responsibility is surely a good token that Methodism has come to be recognized as an excellent preparatory school for this class of ministration.

CHAPTER ELEVEN.

EDUCATIONAL MATTERS.

The record of our Conference in regard to education, as in so many other matters, has been a highly honorable one, surpassed by none and setting an example to all. Our task in this chapter will be to give a sketch of the institutions in the founding of which the Conference bore a leading part, and also to supply some idea, inadequate at best, of the large work done elsewhere by our members. It will be evident that we cannot attempt within our space aught resembling a complete history of any of these institutions, for the account of a single one of them, written by Dr. Sherman, makes a volume much larger than this. We must content ourselves mainly with showing what the Conference did in inaugurating these enterprises and how far it has been a factor in their expansion.

The session at Bristol, June 22, 1816, was the first one to enter upon the subject. A preachers' meeting at the house of John Brodhead in Newmarket, New Hampshire, the previous autumn, had broached the matter and taken some tentative steps toward establishing an Academy at that place. But support by the Conference was deemed essential. On Tuesday the 25th it was voted on whose motion is not stated, "that Martin Ruter, John Brodhead, and Caleb Dustin be a committee to take into consideration the business of the Academy proposed to be built under our direction at Newmarket, New Hampshire." The committee reported favorably on

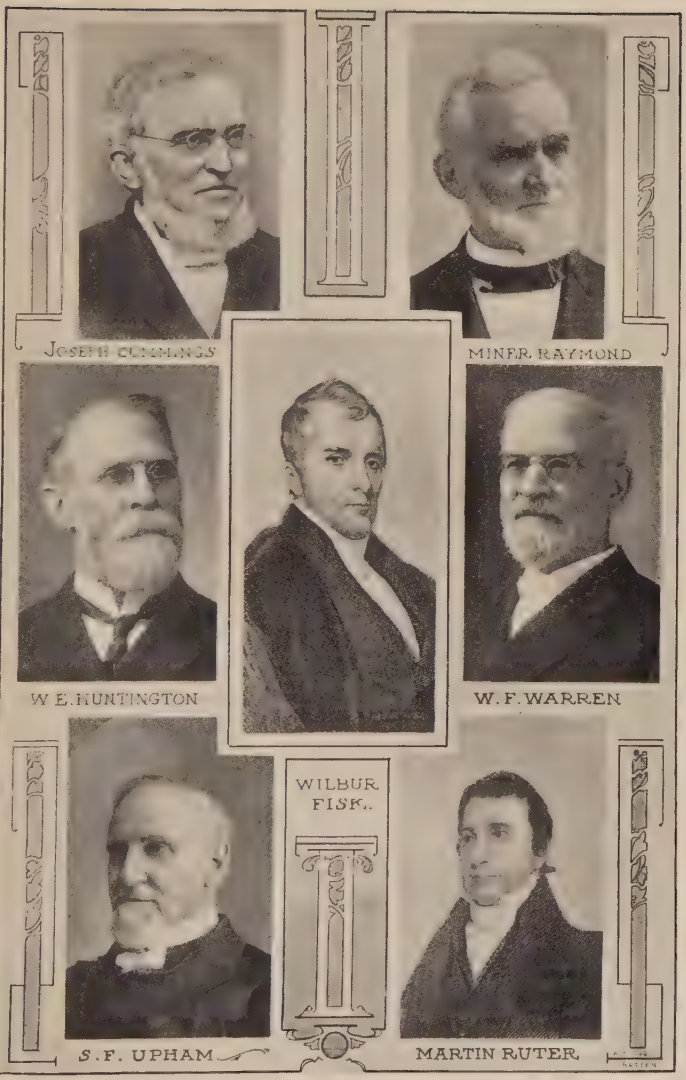

Plate XIV EDUCATORS

Thursday, but presented no plan. The report was accepted, and a new committee (John Brodhead, Joseph A. Merrill, Joshua Soule) was constituted "to direct the course proper for this Conference to pursue." Their report the next day, which was adopted, provided that a committee of five—Brodhead, Pickering, Virgin, Dustin, and Munger—"make such arrangements with the subscribers at Newmarket as they may think proper and act as agents of this Conference." A subsequent instruction given was this, "that such Academy, if built, be placed under the control and direction of the Conference. Provided the Academy shall be built by the 10th day of May next and permanently placed under the control of the Conference as above, the Conference on its part engage that it will furnish a preceptor for five years, and it is to be understood that all moneys arising from tuition shall be at the disposal of said Conference." Encouraged by this action and pledge the citizens of Newmarket furnished a site, which doubtless cost but little, and did something toward a building but not as much as was expected, and what they gave was largely in labor and material. The house cost in all $755, a good share of which was furnished by the preachers. Ruter subscribed $80, Brodhead $55, Fillmore $40, Pickering $30, and many others smaller sums.

At the Concord session of the Conference in 1817 there was much discussion over the Academy project. It began to be realized that they had a large thing on hand, and that the difficulties, in their poverty and fewness, had not, perhaps, been properly appreciated. But the counsels of the leaders to go on prevailed. Pickering moved, and the brethren voted, "that the report of the committee on the Academy business be referred to a committee to take legal advice thereon, and to have a

draft of an act of incorporation prepared to submit to the next annual Conference for their consideration, and that at present a committee be appointed to provide a competent teacher for the Academy for the present year whose salary shall not exceed $500, and to superintend the arrangements of the school until the next Conference; and that this Conference shall make up so much of the salary of the teachers and other necessary expenses of the school as shall not be made up by the tuition money or otherwise.'' The building erected was a plain two-story wooden structure, still standing and now used as a dwelling house. Moses White, a graduate of the University of Vermont, an accurate scholar, a superior teacher, and a fine Christian gentleman, was secured as instructor; and the school opened September 1, 1817, with ten scholars, five of each sex (for co-education was followed from the first) to whom seventeen others were soon added, among them Edward T. Taylor, who did not stay long enough to get much of either benefit or injury.

The Conference which met at Hallowell, June 4, 1818, deemed it best that there be a regular act of incorporation under a legal Board of Trustees to hold the property, and this was soon after secured from the New Hampshire Legislature. It was provided that the Conference should elect the trustees, receive a report from them annually, approve all rules and regulations, and have control of the funds in general. To strengthen the institution Martin Ruter was elected Principal, and so became the first of the long line of illustrious men who have done such noble work at the head of this school. He was the foremost scholar of the conference then, and doubtless the most eloquent preacher, widely known, very influential, a flaming advertisement in himself.

The attendance at once rose. Eighty were present the first day, large plans were made, a library was founded, a branch Academy was started in the neighboring town of Kingston, $1,000 was donated by Colonel Binney, President of the Trustees, a house was given by John Mudge of Lynn, another wealthy trustee, many of the students were converted, and matters for a time looked very hopeful, But, alas, the expenses were beyond the receipts, and Ruter was elected to the Book Agency at Cincinnati in 1820. After that a rapid decline set in. The trustees offered the headship to Wilbur Fisk, but he refused on the ground that the bad location rendered ultimate success very improbable. This was the fundamental difficulty. The place was poorly chosen. It was on the sea-board in southeastern New Hampshire, where there were very few Methodists, almost none of them possessing means. Furthermore, the great Academy at Exeter, with which it was folly to compete, was only four miles away, and Andover also was not far. So the wonder is, not that the school failed, but that it ever began. It did much good while it lived. It trained between four and five hundred students, a large number of whom came to occupy influential positions in society. Among them were Amos Binney, the preacher, George Sutherland, Edward Otheman, Charles Baker, Samuel Kelley, William C. Larrabee, John W. Merrill, John M. Brodhead, M. D., afterward Chief Controller of the Treasury at Washington, and many others. And its indirect influence was also very salutary in stimulating the educational sentiment of the denomination and causing literary institutions to spring up in many places. Before this there had been Cokesbury College, near Baltimore (1785-1796), twice destroyed by fire, and then some Academies planted or encouraged by Bishop As-

bury in the South which had but little permanence or prosperity. But after this there came in rapid succession Augusta College in Kentucky, Cazenovia Seminary in New York State, Kent's Hill in Maine, and so on. The General Conference of 1820 recommended the Annual Conferences to establish seminaries of learning, pointing especially to the example set by New England, and requesting that the Principal of the Wesleyan Academy forward a copy of its constitution to each of the Annual Conferences.

In the summer of 1823 the financial affairs of the institution were found to be bordering on ruin (the number of students having come to be less than twenty), and an appeal was made to the Conference for help. But this body, which at every session had had the Academy under consideration and had raised many collections for it, by this time was convinced that removal was a necessity. Its committee—Fisk, Hedding, and Lindsay—persuaded the trustees that this must be the next step, and so December 30, 1823, they voted to suspend operations for the present, and whenever the Conference should have established an Academy elsewhere to appropriate all available assets to its support. The real estate at New Market was sold for $4,000 and there was a net balance from other property amounting to $1,035.

In the search for a more central location accessible to all the Methodists of New England and less fully occupied by other schools, several towns were considered, but Wilbraham was finally fixed upon. The citizens there, under the lead of Joseph A. Merrill, Presiding Elder, Phineas Peck, the pastor, and such prominent Methodists as Calvin Brewer, Abel Bliss, and Abraham Avery, took it up enthusiastically and soon raised a subscription of $2,693. It was an ideal place, beautiful for situation,

in a quiet rural community, easily reached from a wide section. A new Act of Incorporation was obtained from the Legislature of Massachusetts, February 7, 1824, naming nine trustees—Binney, Bliss, Avery, Brewer, Fisk, Enoch Mudge, Joshua Crowell, William Rice, and John Lindsay. The last named was appointed to secure subscriptions, and soon had in hand $2,874, largely from the ministers as before. Land was purchased, a building costing about $4,000 was erected, Wilbur Fisk, then Presiding Elder of the Vermont District, was chosen Principal, and the new school was opened with seven students and an inspiring address by Fisk, November 5, 1825. In the course of the year there were 104 students in all, and during the second year 286 taken by terms or an average of about 100 each term. Money came in also. Pickering was appointed by the Conference to canvass all the societies for funds, and obtained several thousand dollars. A session of the Conference at Wilbraham in June, 1826, helped to intensify the interest. "By a unanimous rising vote" the Conference passed a series of resolutions offered by Fisk, pledging the preachers to use their best influence "with every member of society of their stations and circuits," "receiving from each any sum from ten cents upwards." One-third of the money thus collected was to be appropriated to the education and boarding of the children of the preacher who collected the sum or such other children as he might designate. Fisk was exactly the right man for the place, commanding public confidence, attracting students, wisely laying foundations, and exerting a most wholesome influence every way. A general revival in 1829, in which nearly every student was converted, did much to advertise the institution and bring pupils from afar. Fisk remained five years, until he

was elected President at Middletown in 1830. In these five years over 1,100 students passed under his care, and more than thirty of them became ministers. The long roll cannot be given here. Among them stand out prominently, three Bishops, John C. Keener, of the Methodist Episcopal Church South, Osmon C. Baker, and Thomas Bowman, of our Church; Jason and Daniel Lee, missionaries to Oregon; C. K. True, David Patten, J. W. Merrill, Edward Otheman, B. K. Peirce, Horace Moulton, Harvey B. Lane, Thomas Sewall, Humphrey Pickard, of Nova Scotia, Rufus Stebbins, a Unitarian theological professor, and John F. Slater, the manufacturer.

Since Fisk there have been twelve Principals of the Academy. All of them, except William McKendree Bangs, who was in charge for but one year, 1831, have been members of the New England Conference. John Foster served two years, David Patten seven, Charles Adams four, Robert Allyn three, Miner Raymond sixteen, Edward Cooke ten, Nathaniel Fellows five, George M. Steele thirteen, William Rice Newhall fifteen, C. M. Melden two. Charles E. Davis has just taken hold. Many other members of the Conference have been among the teachers for a longer or shorter time. In this list appear the names of Edward Otheman, J. H. Twombly, F. H. Newhall, O. H. Howe, H. W. Warren, Lorenzo White, T. B. Wood, Benjamin Gill, H. G. Buckingham. Among the students have been not only the above but Abel Stevens, Gilbert Haven, W. F. Mallalieu, Daniel Steele, Jefferson Hascall, William S. Studley, Frederick Merrick, Russell H. Conwell, Nathaniel J. Burton, William R. Clark, Isaac T. Goodnow, R. S. Rust, Sidney Dean, George C. Rand, C. C. Corbin, Oliver Marcy, Elisha B. Andrews, President of Brown and Nebraska Universities, Zenas M. Crane, father of Senator Crane, Augustus

L. Smith and John W. Beach, Presidents of Wesleyan University, Joseph Pullman, I. J. Lansing, George E. Reed, R. L. Cumnock, E. O. Fisk.

Of these various Principals it is hardly needful that we write at length. Those interested in the details of their administrations will find them fully given in Sherman's History of the Wesleyan Academy, which is quite easily accessible. The longest and most fruitful of the twelve presidencies was that of Raymond, who proved to be a most masterful manager. He was a native of New York State, 1811, drawn from the shoemaker's bench to Wilbraham in 1828 by the tidings of the great revival. He worked his way while there by repairing boots and shoes, but he studied well, nevertheless, and soon showed that he could also teach. While still teaching, in 1838, he joined the Conference and served three churches until called to the helm of the Academy in 1848. He left it in 1864 because elected to the chair of Systematic Theology in Garrett Biblical Institute, where during the remainder of his life, or until 1894, within three years of his translation, he acquitted himself with high distinction, training the young theologians of the Middle West. He was a clear thinker, a glorious preacher, a natural born instructor, a really great man; a member of six General Conferences. In the sixteen years that he was at Wilbraham almost everything about the institution became new. He rebuilt it in grander proportions, and lifted it to a higher plane in the esteem of the Methodist and the general public, showing a faith, energy, persistence, and courage, a fertility in expedients, a tact in handling resources, and a tenacity of purpose in the face of great difficulties which excited immense admiration and achieved wonderful success. In his time was built and rebuilt (after two fires) Rich

Hall, the great brick boarding house costing $60,000; Fisk Hall, Binney Hall, and the Principal's house, through the great benefactions of Lee Claflin ($10,000), Jacob Sleeper, and Isaac Rich, especially the latter (who gave in all $38,200), and smaller sums from very many. A large grant, $22,000, was obtained from the Legislature, which had previously given them a tract of land in Maine. He added at least $100,000 to the value of the property (estimated when he began at only $25,000), making it one of the best equipped and most attractive Academies in the land.

The number of students went somewhat higher under Edward Cooke, reaching in 1866 the top notch of 679 different names on the roll. In the thirteen years following it had declined to 260, and has declined much further since, through the universal establishment of high schools and some other causes. Its chief lack now, as at some other periods of its long and most creditable history, seems to be money. It greatly needs a more ample endowment to meet the changed conditions of the times. It has done great things with limited resources. It should have a better chance. Something like 18,000 different students have been in attendance upon it for longer or shorter times since it opened its doors more than ninety years ago. No one can measure the value of the influence, moral, religious, and intellectual, which it has exerted. Its location is unsurpassed. The character of its pupils has been high. The religious element has been always prominent. Great numbers have been converted, and great numbers fitted for places of large usefulness in life. Many similar institutions have been patterned after it. And the New England Conference, which has been so great a factor in its prosperity and management from the inception, supporting it with

funds, supplying it with students, standing behind it in every way, may well give especial thanks over this item in its long roll of achievements.

The next educational institution to engage the attention and efforts of the Conference was of collegiate rank, the need of which somewhere in New England under Methodist auspices had for a good while pressed upon the minds of the leading men. A specially favorable opportunity arising at Middletown, Connecticut, through the removal, in 1829, of the Military Academy which had been established there, led Laban Clark, Presiding Elder of the New Haven District, to conclude that the time and place for a Methodist college were Providentially indicated. The New York Conference, before whom he brought it in May, thought so, too, and invited the New England Conference to unite with them in the project. The latter body at its session in Portsmouth, Tuesday, June 16th, approved of the matter, and appointed Wilbur Fisk, Stephen Martindale, and Timothy Merritt to co-operate with the New York committee. The joint committee soon closed with the liberal offer of the Military Academy trustees and stockholders, which was to make over the entire property, valued at about $30,000, to the Conferences on two conditions, namely, that it be perpetually used for a college and that $40,000 be raised at once for endowment. The money was soon collected, trustees were chosen—among whom were Wilbur Fisk, Joseph A. Merrill, Abel Bliss, Abraham Avery and J. W. Hardy of the New England Conference and the Wesleyan Academy—and Fisk was unanimously elected President at the first meeting of the Board, August 24, 1830. They could not possibly have done better, for this glorious man was then in the fullness of his strength, 38 years old, dowered with the pres-

tige of his success at Wilbraham, probably the best beloved and most widely influential man in the church, at once devout and scholarly, whether in the classroom or the pulpit an acknowledged master, a favorite with all classes, a man evidently raised up to lead our educational advance. A charter was obtained in May, 1831, and the following September the halls were opened to students, the first to matriculate being Osmon C. Baker. Daniel H. Chase, who survived till 1905, was the first to graduate, in 1833. When President Fisk fell asleep another New Englander, but not a member of this Conference, Stephen Olin, born in Vermont, took his place. No New England Conference man since Fisk has filled the Presidential chair at Middletown, except Joseph Cummings, who occupied it from 1857 to 1875, and then continued in charge of the department of philosophy till June, 1878. He was born in Portland, Maine, in 1817, graduated at Middletown in 1840, was six years at Amenia Seminary, half of that time as Principal, and then, joining the New England Conference, spent eight years in the pastorate until he was elected, in 1854, to the Presidency of Genesee College at Lima, from which he was called to the headship of his own *alma mater*. His administration for the long period of eighteen years was a very memorable one. Isaac Rich of Boston, a trustee since 1849 and very influential through having been the chief donor to the endowment fund raised by President Smith, who resigned in 1857, had nominated Cummings, his former pastor, and stood by him stoutly in the various building operations which he soon inaugurated. Rich gave $40,000 in 1868 for a library building capable of containing 100,000 volumes, and increased his contributions for the endowment fund to $100,000. There were many other fine erections—among them the

Memorial Chapel, and the Orange Judd Hall of Natural Science—during President Cummings' term. His personal force, his tireless industry, his hearty devotion to the welfare of the college, his skill as an instructor, combined to give him high rank and wide esteem. After a short term in the pastorate at Malden and Cambridge, he was elected, in 1881, President of the Northwestern University at Evanston, and after nine successful years in that great post he passed away in 1890.

We have mentioned a few of the trustees furnished by the New England Conference. Jacob Sleeper was added in 1844, serving till 1880, and proving a munificent helper. Lee Claflin served from 1853 to 1871. For shorter or longer periods have officiated John Gove of Boston, Charles Adams, B. R. Hoyt, C. K. True, James Porter, J. W. Lindsay, B. K. Peirce, S. F. Upham, William Rice, Gilbert Haven, Joseph B. Thomas, John C. Rand, D. H. Ela, W. I. Haven, and Charles E. Davis. In the teaching staff have been W. R. Bagnall, Daniel Steele, John H. Pillsbury, and Charles F. Rice; while John W. Lindsay, Charles K. True, Fales H. Newhall, George Prentice, and George L. Westgate, also members of this Conference, have been full professors. William North Rice, for more than forty years a professor, and acting President for nearly two years, has closest affiliations with our Conference by his birth and family connections, though not a member. Another son of a member who has been professor at Middletown was Elmer T. Merrill, who filled the chair of Latin from 1888 till 1905. A. C. True, son of Charles K., was also instructor in Latin and Greek, 1884-88. In later years, since the attention of the men of Massachusetts has been given so largely to the Boston University, Wesleyan has turned toward New York and become more closely identified

with that section. But the elder portion of the Conference received its education largely at Middletown, and can never lose its interest in that seat of learning or cease to labor and pray for its advancement. Not far from fifty of the present members count Wesleyan their *alma mater,* and at least thirty-five of these belong to classes entering the Conference more than twenty-five years ago. This college by the Connecticut, with its 2,783 graduates and more than 1,600 non-graduates, holding honorable positions in all walks of life, in whose praise very much might easily and worthily be said were this the proper place, has taken a grand part in the world of learning. The New England Conference which shared in its parentage has during these seventy years given it much and received from it much, in both ways earning large benefit.

The rise of the oldest school of theology in the Methodist Episcopal Church was on this wise. The need of more thorough preparation for the ministry had been for some time very deeply felt by the more ambitious and intellectual of the younger preachers. At Wilbraham a few of the students who were getting ready to preach asked Wilbur Fisk to give them special instruction, which for quite a while he did, meeting them once a week and conducting them through those studies which would be useful to them in the performance of the duties of the sacred office. In this first theological class were Charles Adams, J. W. Merrill, Edward Otheman, Horace Moulton, Jefferson Hascall, and a few others. It was the opening wedge. When Fisk went to Middletown he did the same thing so far as strength permitted, (having at one time a class of from twenty to thirty under this kind of training), and contemplated a distinct theological department for the new university, but funds

would not permit. The first decided step toward a separate divinity school was taken in the spring of 1839, the jubilee year of Methodism. A convention of ministers and members met in Bromfield Street, April 24th, called "to consider the expediency of establishing a theological institution, upon a plan adapted to the economy of Methodism." The call for the convention, addressed "to the ministers and members of the Methodist Episcopal Church in New England," was signed by seventeen ministers and fifteen laymen. Among the former were C. K. True (who wrote it), Webb, Otheman, Porter, Scudder, Peirce, King, Wise, and Patten. Among the latter Sleeper, Rand, Ela, Skinner and Brown of Boston and Josiah Newhall, James Mudge and Jonathan Tuttle of Lynn. An address was issued in *Zion's Herald* earnestly recommending the proposed measure. A committee of five (headed by the Hon. Ezra Mudge) was appointed by the New England Conference at its session in June, to act with a similar committee from the New Hampshire Conference and from the convention, in forming a Wesley Institute Association which should serve as a medium for collecting, organizing, and endowing the proposed institution. The three delegations met August 28th, $18,000 were subscribed, and additional steps were taken to promote the enterprise. The Conference in 1840 again expressed its cordial approval of the design of the Institute, and promised "hearty cooperation with the friends of the enterprise in the accomplishment of so important a project." Various offers for the location were received, the most favorable coming from Newbury, Vermont, where a flourishing Conference Seminary had been opened in 1834.

Not a great deal was done at Newbury, but a beginning was made. A theological society was organized

there September 11, 1840, with Prof. O. C. Baker, then Principal of the Seminary, at its head; and in the following year opportunities were offered for the study of Hebrew and other branches. In 1843 twenty students were in attendance upon the Newbury Biblical Institute which had been formally dedicated by Professor Baker, September 29th, with an introductory address on "The Call and Qualifications of the Christian Ministry." In 1844 the Boston Preachers' Meeting, being appealed to for help in securing John Dempster to take the place from which Professor Baker had resigned to enter the pastorate, consented on condition that the school should be made a general one for all the New England Conferences, its future location to be left to the determination of the Conferences. This was agreed to, and Dempster came to Newbury. The first task placed upon him was to raise an endowment of $37,000, in addition to the $12,000 already subscribed for the Institute. He did his utmost for a full year, even visiting Great Britain for the purpose, but could not succeed. Attention was too much occupied by the anti-slavery battle, the Millerite frenzy, and the desperate struggles of institutions already established to keep themselves from sinking. The Methodist people were generally poor. Public sentiment, moreover, was slow in responding to so great an innovation upon the past practice of Methodism with regard to ministerial training. The opposition to it in most parts of the country was very strong, there being a great fear that such schools would become breeding places of heresy, and intellectual qualifications would be substituted for the call of God and a living experience. Both the *Christian Advocates*, of New York and Cincinnati, were against it. In 1841 the Book Agents at New York—in publishing a Memoir of Joshua Wells

Downing, a brilliant young preacher at Bromfield Street, who died July 15, 1839, and had at the Conference a few weeks before enthusiastically urged the establishment of a theological school, saying: "I solemnly believe under God we can have an institution of this kind which will cherish and promote the piety of young men instead of proving detrimental to it"—thought it necessary to add in a footnote that they "do not hold themselves responsible for the views which were entertained on this question by the subject of this memoir." Yet the English Wesleyans as well as the Congregationalists of New England had already established a theological school with good results, and the former example at least might well have served to show that there was nothing in such an undertaking injurious to Methodism.

Another thing stood in the way of the school. It became increasingly evident that although Newbury was a beautiful village, on the banks of the Connecticut, very suitable for a Conference Academy, it was too far from the center to appeal to New England Methodism generally. A better location must be found. Concord, the capital of New Hampshire, made a good bid. The North Congregational society of that town, the first Christian church of the place, having recently built a new meeting house, offered the old one—a large edifice, seating 1,200 people, in good repair, with nearly two acres of choice land—gratuitously for the purposes of the school. This was a most generous deed, and certainly showed a state of feeling between Calvinist and Arminian in striking contrast to the conflict of the generation previous. The citizens of Concord freely contributed toward the needed alterations to adapt the building to its new uses, with the understanding that the school should be sustained there for at least twenty years. A

charter was obtained from the New Hampshire Legislature in July, 1847, incorporating fourteen trustees (nearly all from the New England Conference, Charles Adams being first named) of "The Methodist General Biblical Institute," a term which it was doubtless thought would arouse less opposition than theological seminary. The trustees were authorized to hold property to the amount of $100,000, and to establish an institution "for instruction in Biblical knowledge and sacred literature, and for the more ready and perfect preparation of young men for the Christian ministry." A boarding house was erected, and the school was opened on the first of April, 1847, with seven students and three professors. The three were John Dempster, Professor of Theology and Ecclesiastical History; Charles Adams, Professor of Biblical Literature and Pastoral Theology, and Osmon C. Baker, Professor of New Testament Greek, Homiletics, Church Government, and Discipline. It was a strong faculty. Dempster, a native of New York State, was at this time 53 years old. He had been converted when 18 at a camp meeting, was a pioneer preacher for twenty years, a missionary in South America from 1836 to 1842, then pastor of leading churches in New York City, until he felt impelled to throw himself into the work of theological education. He left Concord in 1854, after making a very deep mark there, founded the Garrett Biblical Institute at Evanston, and had his plans laid for establishing another on the Pacific coast, when he died in 1863. Of Adams who served but two years, we have already spoken, and also of Baker, who taught for five years until he was elected Bishop at Boston in 1852. Bishop Elijah Hedding was the nominal President from 1847 until his death in 1852, giving the

benefit of his great name, his hearty approbation, his wise advice, and, finally, his library. The other professors, a little later, at Concord, were Stephen M. Vail, Biblical and Oriental Literature, from 1849 to 1867; John W. Merrill, Historical and Natural Theology, Ethics and Metaphysics, 1854 to 1867, and David Patten, Homiletics and Pastoral Theology, 1854 to 1867. Bishop Baker succeeded Bishop Hedding as nominal President, but the active duties were shared by the professors in rotation, a year at a time. The salaries were $500 at first, rising to $1,000 in the last few years, but they were by no means always paid in full. In 1862 the arrearages of the three professors for salaries amounted to more than $1,000 each, and it was still greater a few years later. The financial resources were meager, the school being largely dependent upon the pitiful collections from the churches. Rich, Sleeper, and Claflin were the first important pecuniary benefactors. The amount of invested funds had risen by 1868 to $24,468. Of the good work done by the Institute in the twenty years it remained at Concord, of the notable ministers that proceeded from it and of the hallowed memories that cluster around it, very much might properly be said. Five hundred and seventy-two students, more than half of them from outside New England, received more or less instruction; 217 were sent out as graduates, after passing through a three years' course of study. Most of these became effective ministers in the various Conferences of the Methodist Episcopal Church, although some passed to other denominations, and quite a few (including Albert Long, S. L. Baldwin, and E. W. Parker) went to the foreign mission field. "One-third of the New England Conference," said a writer in 1866, "and two-thirds of the New Hampshire, are from this institu-

tion, while twenty-three more are in the Providence Conference. To take Concord out of New England would be the ruin of New England Methodism." Considering the very limited funds, the record is more than creditable, it is phenomenal, it approaches the sublime. The pioneers in the educational part of the work of Methodism in New England should have equal honor with the pioneers in the evangelistic part. They bravely and nobly endured many hardships for the cause which was deservedly dear to them, and which has meant so very much to the denomination.

By the year of the centennial of American Methodism, 1866, it had grown abundantly clear that it was full time for another removal of this school of the prophets, that until the institution came to Boston it could not hope to obtain the money needed nor the students. So a new Board of Trustees was organized under a Massachusetts charter which was obtained in 1867, and the school with all its trusts and traditions was transferred to the metropolis. It became at first The Boston Theological Seminary, located at 23 Pinckney street, on Beacon Hill. In 1870 it found temporary quarters in the upper stories of the Wesleyan Association Building, Bromfield street, and in 1871 it became a component part of the Boston University under the title, School of Theology.

Boston University, which has become one of the glories of the whole church, could not be fitly delineated in anything less than an entire volume. It is evident that we must confine ourselves to saying a little in regard simply to its connection with the New England Conference. That connection has been from the beginning of the closest possible kind. In addition to the fact that its great financial sources and props have been among

the leading laymen of the Conference, some of her ministerial members have been from the first very influential in its counsels. It is probably not possible to say with any exactness just how much Isaac Rich, its chief founder, owed to the suggestions of Gilbert Haven, John H. Twombly, and others of his intimate clerical friends. It is certain that a number of the preachers long had in mind the establishment of a college or university to uphold the interests of Methodism in the metropolis. And when those germs of thought found fruition in 1869 they rejoiced with exceeding joy. The primary and priceless gift of the Conference to the University was, and still is, the personality of William Fairfield Warren. Besides having charge of the theological school from the time of its removal to Boston, he was acting President of the University from the start in 1869 till 1873 when he reluctantly consented to accept the full Presidency which had long been urged upon him. From that time until his resignation in 1903 he carried this heavy burden, involving perplexities and complexities not easy to estimate, in addition much of the time to various other subordinate offices and a full professorship all the time, and carried the enormous load in such a way as to elicit the wonder and admiration of all beholders. The trustees on releasing him from this too great responsibility were quite unable to express the sense of obligation felt by all to one whom they suitably called "the devout, far-seeing, true-minded man whose genius and laborious toil have laid the foundations and builded the walls of Boston University."

And the New England Conference, when this burden had been laid down, was able to supply the one man found best fitted to take up and carry on the great task, William E. Huntington, who had so admirably qualified

himself for it by twenty years of high success in the Deanship of the College of Liberal Arts, and before that had filled leading pulpits in Boston and vicinity for a considerable period. The ministers of this same Conference who have served in the faculty of the Theological School during the forty years past have been chiefly Luther T. Townsend (1868-1893) and John W. Lindsay (1868-1884), the latter having been also Dean of the College of Liberal Arts for ten years and acting Dean of the School of All Sciences for the same length of time. Melville B. Chapman, for some years with us, was Professor of Practical Theology from 1898 to 1907. Daniel Steele also at various times filled temporarily several of the chairs; and Charles W. Rishell, who so greatly adorned the chair of Historical Theology for thirteen years, until his death in 1908, became near the close a member of this Conference. His successor, George C. Cell, is also in the Conference. Daniel Dorchester, Jr., occupied the chair of English Literature in the College of Liberal Arts from 1883 to 1896; and others of the ministers for shorter times in subordinate positions have done good service in one department or another of the University. Many of the laity—Kempton, Coit, Lindsay, Perrin, Taylor, Warren—have capably filled professor's chairs. In short, it is hardly too much to say that the whole institution—although, of course, with its many wide-reaching schools and colleges it is by no means now exclusively Methodistic—is mainly a monument to the enterprise, liberality, courage and perseverance of those connected in one way or another with the New England Conference.

That Conference unfeignedly rejoices in the magnificent success already attained and the still greater things which are on the way. It exults in the fact that

this University, started on such broad plans, with such high ideals and lofty standards, setting a pace in many ways for the older institutions to follow, has achieved such prosperity, enrolling annually more than 1,500 students, graduating annually more than 300, having in its classes continually pupils from all over the country and from many foreign lands and from upwards of a hundred other colleges and universities, educating in all thus far nearly 15,000, of whom 7,376 have graduated from some one or other of its departments. The Conference is particularly glad that the School of Theology, so well housed since 1882 in its fine quarters on Mt. Vernon street, now numbers 1,283 graduates, 1,100 of them living, and has more than 200 in its classes, four-fifths of them bearing a college degree, a larger number than any other such school in the country, and is doing a work that may well fill with gratitude and gratification its self-sacrificing founders. Over 100 from its halls are in the New England Conference, a still larger number in the eight other Conferences which have some part in New England territory, and almost as many in the various Ohio Conferences. Seventy-eight Conferences of Methodism contain some of its graduates, and nineteen different denominations, the Congregationalists having nearly half a hundred. Surely the little one has become a thousand, and the small one a strong nation, the Lord has brought it to pass in his own good time, and we may well give thanks. With the much larger endowment greatly needed and which should be immediately furnished by the school's many friends, it will go on through the years to come sending forth an ever increasing supply of well equipped workmen to construct and adorn the walls of Zion.

One more institution deserves at least a few words,

inasmuch as for thirty years it received attention in the Conference Minutes. Though founded by Congregationalists (George W. Briggs, and Edward and Josiah Lasell) the Lasell Seminary at Auburndale came into the hands of a Methodist, Charles W. Cushing, one of our Conference, in July, 1864, and was by him conducted for ten years. He then sold the property to a Board of Trustees, twenty men, all of whom were Methodists, with Edward F. Porter as chairman of the executive committee of the Board. The Conference in 1873, 1874, 1875, 1876, as the school under its new management was getting into full operation, greatly rejoiced in this accession to the Methodist forces, and pledged the brethren concerned "our moral support in this noble and praiseworthy undertaking," heartily commending it "to the confidence, sympathy and support of our people." Such words of encouragement and praise were annually spoken for a long series of years, and visitors were annually appointed by the Conference. The school enjoyed very great prosperity, being maintained on broad, high Christian lines, progressive in policy and thorough in its educational work; it was the first to teach domestic science on a scientific basis. The words spoken by the Conference committee in 1900 are a fair sample of much that might be quoted. They said: "As a home school, with an advanced course of study, a large and strong faculty, a healthful religious influence, it is doing a noble work in preparing young women for their high position in the home, in society, and in the church." The striking success achieved was mainly due to Charles C. Bragdon, son of a Methodist minister of the Maine and New England Conferences, who took charge as Principal in August, 1874, and remained at the head for thirty-four years, closing his connection with it in

1908. Other Methodists who helped him were George M. Steele, Charles W. Gallagher, and T. C. Watkins; nor were these all. Mr. Bragdon, as some of the original trustees dropped out, gradually acquired stock enough to give him control and thus kept matters in the very best shape, intellectually and religiously. He was also, and still is, a director in the Boston Wesleyan Association, a trustee of Boston University, and a most generous contributor to and supporter of every good work, held in highest esteem for many sterling qualities. Lasell is not now in Methodist hands.

Only a part of the educational interests and achievements of the Conference is related to the institutions above described. Very many others scattered all over the land have healthfully felt the strong impress of the men, ministerial and lay, raised up in this Conference or at some time connected with it. To give a satisfactory idea of this work would require a volume in itself. Some of it has been referred to incidentally in our personal sketches. We have seen that Martin Ruter was President of Augusta College for four years and of Allegheny College for three; that Charles Adams was for ten years President of the Illinois Female College; and that E. O. Haven had a marvelous record in many institutions. We must speak of many others. Robert Allyn, born in Easton, Connecticut, 1817, a member of the Conference for a short time, and both teacher and Principal at Wilbraham, did great service to the cause of education in several places. He was Principal at East Greenwich for six years, Commissioner of Public Schools for Rhode Island, visitor of the United States Millitary Academy at West Point, Professor in the Ohio University at Athens, President of the Wesleyan Female College at Cincinnati four years, President of McKendree

College eleven years, and after that Principal of the Southern Illinois Normal University for a long time. Richard S. Rust, born in Ipswich, 1815, and joining this Conference in 1844, was Principal of the New Hampshire Conference Seminary, State Commissioner of Common Schools for New Hampshire, President of Wilberforce University, President of the Wesleyan Female College, Cincinnati, and then from 1868 until his death in 1906, Corresponding Secretary, active or honorary, of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal church. Joseph Dennison, born in Bernardston, 1815, and joining the Conference in 1843, was President of the State Agricultural College at Manhattan for ten years, and then President of Baker University for five years. Thomas H. Mudge was Professor at McKendree College and at Baker University, Baldwin City, Kansas, where he died in 1862. David H. Sherman, born in Barre, 1827, and joining this Conference in 1853, when he graduated at Middletown, was Principal of nine high schools and academies, as well as President of Brookville College, Indiana. John W. Merrill was President of McKendree College from 1837 to 1841. Edward Cooke, besides teaching at Amenia and Pennington, of which he was Principal for seven years, was President of Lawrence University for six years, and of Claflin University from 1875 to 1884. John H. Twombly, besides superintending the public schools in Charlestown for five years and being chairman of the Chelsea school committee, was President of the University of Wisconsin from 1871 to 1874. Nelson E. Cobleigh was Professor in Lawrence University and McKendree College, then President of the latter for five years, then President for five more years of the East Tennessee Wesleyan University at Athens. George M. Steele was

President of Lawrence University from 1865 to 1879, and also a member of the Board of Visitors to the United States Naval Academy at Annapolis. Henry Lummis, a born teacher, a keen dialetician, a ripe scholar, a deeply devoted Christian, taught in five institutions, Newbury Seminary, Lynn High School, New Hampshire Conference Seminary, Lasell, and Lawrence University, in the latter nineteen years as Professor of Greek.

Samuel F. Upham, born in Duxbury, 1834, son of Frederick, after graduating with distinction at Middletown in 1856, spent twenty-four years in the pastorate, and then for twenty-four years poured out the ripe fruits of his extended experience and wide erudition upon successive classes of young men at Drew Seminary in Madison, New Jersey, where he was Professor of Practical Theology. He was a king on the platform and in the pulpit, a natural orator, a fervent Methodist preacher of the old-time sort, a comrade of the heart. Ichabod Marcy was President both of Claflin University in South Carolina and of Clark University in Georgia. Charles M. Melden was President at Clark for six years, and Robert E. Bisbee for four; Fred H. Knight for six years was President of the New Orleans University. George Whitaker was President of Wiley University in Texas for four years, of Willamette University in Oregon for two years, and of Portland University, Oregon, for one year. Daniel Steele was Professor in Genesee College, Lima, for nine years, and President of Syracuse University in 1871. John W. Lindsay, besides his extensive work at Middletown and Boston, was for three years President of Genesee College at Lima. William F. Warren for five years was Professor of Systematic Theology in the Mission Institute at Bremen, Germany, now removed to Frankfort. Benjamin Gill, after eighteen

years of unusually successful work as Professor at Wilbraham, has been now for very nearly as long Professor in the State College of Pennsylvania. Charles W. Gallagher was four years President of Lawrence University, four years President of Maine Wesleyan Seminary at Kent's Hill, five years Associate Principal of Lasell Seminary, seven years President of the Lucy Webb Hayes National Training School at Washington, D. C., and is now President of the Woman's College at Lutherville, Md. John H. Pillsbury, already mentioned in connection with Wilbraham and Middletown, taught in the High School at Springfield seven years, was Professor in Smith College, Northampton, eight years, and in 1899 established a first-class school for boys at Waban, near Boston, where he is still President. Franklin Hamilton is Chancellor of the American University, at Washington, Elihu Grant is Professor of the English Bible in Smith College, Edward E. Ayers is Professor of Sociology in Randolph-Macon College, W. G. Seaman is Professor of Philosophy in DePauw University, G. S. Painter Professor in Mt. Union College, Alliance, Ohio, and G. A. Wilson Professor of Psychology in Syracuse University. Special mention should be made of the educational work of Alfred A. Wright, who has conducted now for twenty-seven years the Boston Correspondence School for teaching New Testament Greek, giving instruction also in the Scriptures, theology, and the Conference studies. The school was incorporated under the laws of Massachusetts in 1889, thousands of students have matriculated in its various departments and have been greatly aided in their life work by taking some or many of the various courses offered.

Some half a score of others not yet mentioned, who have been for various periods members with us in the

past, deserve enrollment here in order to complete our educational record. Nearly all of them have been or are college Presidents. James Roscoe Day, who stands beside that other son of New England, Wilbur Fisk, in declining the episcopacy to devote himself to education, has been long at the head of the great University of Syracuse. George Edward Reed, another Maine boy, but brought up in Lowell, a student at Boston as well as Middletown, and a preacher in many New England pulpits, has long guided the destinies of Dickinson. Edward Olin Thayer, a son of the New England Conference, was President of Clark University for several years. Francis James Wagner, with us from 1873 to 1883, was President of Morgan College, Baltimore, for a good while. Charles Wesley Cushing was Principal at Newbury, Tilton, and Auburndale for sixteen years, guiding the affairs of these institutions with much skill and winning for himself a good report in every way; he was urged to take the Presidency of Lawrence, but thought best to decline. Daniel Clark Knowles taught at Troy Conference Academy, at Pittsburgh Female College, at Pennington Seminary, where he was Principal for four years, and has been connected with the New Hampshire Conference Seminary at Tilton as Principal and in other relations for a quarter of a century. William W. Foster, Jr., with us for a few years in the early eighties, was for ten years President of Rust University, and is now at the head of Beaver College, Pa. Thomas Bond Wood, for thirty years a most efficient and distinguished missionary of the Methodist Episcopal Church in South America, was President of Valparaiso College, Indiana, three years before he went out, and since going has been Professor in the National College of Buenos Ayres, besides doing an immense amount of

high grade work for Christian education in the various Roman Catholic countries, where he has labored. Samuel M. Dick was for some years President of the Missouri Wesleyan College. Three others but lately with us and much endeared, chosen to the headship of important institutions within the last year or two, are Francis J. McConnell, President of DePauw University, William W. Guth, President of the University of the Pacific, and Luther Freeman, President of Morningside College, Iowa. To these last might also be added Bishops Bashford and Hughes, the one at the Ohio Wesleyan for fifteen years and the other at DePauw for five. And it would seem pertinent to mention that during the years, 1852-66, when the Overseers of Harvard College were elected by the Legislature, the following Methodists were so chosen: James Porter, John H. Twombly, Jacob Sleeper, Lorenzo R. Thayer, William S. Studley.

We have by no means yet exhausted our theme, or even this special section of it. We have given the merest skeleton, that ought fittingly to be filled in with some description of what these hundreds of years of work in class room and study and administrative position really mean, mean to the hundreds of thousands of students immediately affected and to the world whom they will touch or have touched with varying degrees of power. But we must leave this elaboration to our readers. We have said nothing of the great number of ministers who have taught incidentally before entering on their chief life work, or in some cases during it, a very large aggregate when summed up. Nor have we said anything as yet of the vast amount of lay teaching by prominent members of the church, in some cases local preachers, who have given themselves partially or wholly to this vocation, and in some cases have done very much also

for the church. Here would come in Marshall S. Rice of Newton, already referred to in a previous chapter; also his brother, Gardner Rice, a graduate of Wesleyan in 1834, who spent all his days, until his death in 1881, conducting private academies in various places, and incidentally laying the foundations for many churches. The list would include Annis Merrill, son of Joseph A., and brother of John W., who was Professor at McKendree College for seven years and acting President much of that time; Benjamin F. Mudge, already mentioned in chapter eight; and Benjamin T. Hoyt, born in Boston, 1821, graduated at Middletown, 1846, giving the rest of his life for twenty-one years to teaching, mostly in Indiana, and for the last ten years at Greencastle, where he died in 1867. Oliver Marcy would surely come in, graduating in 1846, and teaching for fifty years in Wilbraham, Amenia, Evanston, where he was acting President of Northwestern University for a long time and received abundant honors from learned societies. Edward H. Rice, son of William, graduating in Middletown, 1870, gave the remainder of his days to teaching in various places until his death in 1895. Edward Johnson of Lynn taught for nearly forty years at East Greenwich, Amenia, Pittsburgh, Auburndale, and other places, being proprietor of a classical school in Lynn for many years toward the close of his life, which came in 1894. Eben Tourjee, born in Warwick, Rhode Island, June 1, 1834, and dying at Boston, April 12, 1891, did for musical education more than can well be indicated in a few lines. He was a pioneer in popularizing it. By his personal executive ability he created the largest and best equipped Conservatory of Music in the world. He was Professor of Sacred Music and Dean of the College of Music, which he founded, in Boston University, for some

twenty years. His "Plea for music in the public schools" was circulated as a public document by the United States Bureau of Education at Washington. He accomplished not a little for the encouragement of congregational singing in the churches. He had a positive Christian experience and was an active Christian worker, President of the Boston Methodist City Missionary Society and of the Boston Young Men's Christian Assotion, a most lovable, helpful man. The Conference which was in session when he died passed very highly commendatory resolutions in honor of his distinguished services and noble character.

This list might have been longer. We have not aimed to make it exhaustive or to stretch any points for its enlargement. On the contrary, we have had to study great compression. We have omitted all the women, although in some cases—as in that of Mrs. A. C. Knight, sister of Bishop Warren, who taught in Methodist institutions for fifty years—their record has been phenomenal. But we trust enough has been said to give a fairly good idea of the amount of work done in the cause of education by those connected in a very close way with our immediate territory. It remains that we say a little about the New England Education Society. Here also, as usual, our Conference was a pioneer. In 1833 Wilbur Fisk introduced a resolution looking toward "the formation of education societies throughout this Conference." At the next session a Missionary Education Society was formed with a constitution and officers, and an agent, C. K. True, specially appointed by the Bishop to travel through the Conference and promote its objects. Its purpose was declared to be "to look up and bring forward such young persons as may be judged suitable for home or foreign missions, either as teachers or as preach-

ers, and to furnish them with the means of education suited to the peculiar duties to which they may respectively be called." So much efficiency was immediately given to it that in 1835 there were eight beneficiaries of the organization, three at Middletown and five at Wilbraham, who were helped to the amount of from $85 to $100 each yearly. This was the first of the education societies established by the Annual Conferences in the Church, an example widely imitated elsewhere and subsequently endorsed by the General Conference. In 1855 the Society underwent some modifications, adopted a new constitution, and obtained a charter from the Legislature, under the name of The New England Education Society, having substantially the same objects as before but somewhat broader in its scope, including all New England. It helped that year nine young men who were preparing for the ministry at Concord and Middletown. It is scarcely necessary that we follow the course of this society down through the years. The Minutes of each Conference session report upon its progress, collections were taken for it annually in the churches, or at least in some of them, and great numbers of needy young Methodists were helped in preparing themselves to teach or to preach. In 1872 there were forty-nine under its care. In 1877 it reported that in twenty-one years it had received and expended $40,000 in aid of 213 young men preparing for the ministry, 68 at Boston, 62 at Middletown, 38 at Wilbraham and the rest in other New England Methodist schools. In 1885 the number aided had risen to 303 and the money expended to $53,560. After the formation of the general Board of Education of the Methodist Episcopal Church, which sprung from the Centenary offerings of 1866, and which subsequently grew into an efficient organization, doing for the whole

church what ours had done for New England alone, there came to be in the course of the years a little collision between the two bodies. As early as 1870 the Conference commended to the careful consideration of the local Board the question of affiliation with the general Board. As the latter became increasingly efficient the expediency and necessity of union became increasingly clear. In 1891 the general Board made a very handsome proposition for such union, which the local Board accepted in 1892, becoming auxiliary to the general Board, continuing its supervision of the New England applications and retaining its invested funds, by the income from which it was able to supplement the grants made from the other Board which received all the collections. It reported in 1897 that it held invested funds to the amount of $10,000. It has now investments amounting to $22,000, with an annual income of about $1,000, which it distributes among eight or ten young men preparing for the ministry in New England institutions. Its President is George Whitaker, its Secretary N. T. Whitaker, and its Treasurer, Matthew Robson. It has given to worthy applicants in all its history the handsome sum of $83,000. The good that has been accomplished through these years by holding out the hand of help to those who would otherwise have fainted by the way cannot be expressed in words. Those aided by these loans, small in themselves but mighty in their influence, have very largely returned them and have in many cases grown to be the very best laborers in the Lord's vineyard.

Plate XV EDITORS

CHAPTER TWELVE.

PUBLICATION INTERESTS.

The New England Conference is not just now directly engaged in the publishing business, except that it has some immediate relation to the issuing of its annual Minutes and the sending forth of this volume. There have been times, however, when it ventured on the inky sea, notably in the case of Enoch Mudge's "System of Bible Class Instruction," prepared by its order in 1829, the expense of which gave it trouble for a series of years; also in the starting of *Zion's Herald.* The first entry in its journal pertaining to the latter is Monday morning, July 1, 1822, when Brodhead and Merritt moved the appointment of a committee "to inquire into the expediency of publishing a weekly religious paper in Boston as an auxiliary to the *Methodist Magazine.*" This magazine had been started at New York by Joshua Soule in 1818, and from the first engaged the attention of several members of this Conference who furnished matter for it under the supervision of a committee headed by Mudge. Brodhead's motion passed, and the seven Presiding Elders were appointed the committee, Hedding, who had the Boston District, being chairman. He was already President of an Association formed in the Conference during the previous year called "The Society for Giving and Receiving Religious Intelligence," which quite probably had something to do with this motion. The committee reported, with acceptance, "that in the opinion of the Conference it is highly ex-

pedient to establish a weekly religious paper in Boston, and that a committee of this Conference be appointed to consult with the Rev. Bishop Roberts to carry this resolution into effect." Pickering, Hedding, Peck, Fillmore and Merritt were chosen. They made some arrangement with Moore & Prouse, printers, and probably engaged the editor, Rev. John R. Cotting, of whom nothing whatever can now be ascertained. His name does not appear in the paper nor in the minutes, so he was probably a local preacher. Neither he nor the printers gave satisfaction in the management of the first volume, which began to be issued January 9, 1823. It was a small, unattractive sheet of four pages, 17 by 11 inches, four columns to a page. At the 1823 session of the Conference it was made very plain that the paper had not met the views of its patrons nor the expectations of the committee, and the Conference proposed to withdraw its patronage from the paper altogether unless a decided change could be brought about. A new committee of supervision was appointed, consisting of five preachers, Hedding, Lindsay, Mudge, Merritt and Otheman, together with two Presiding Elders, Hyde and Merrill, who style themselves on the first page of their book of records, which lies before us, "a committee to obtain and superintend a religious newspaper." They met September 2nd, and resolved to have a new paper published by the first of January, 1824. The printers, however, protested that they had done as they promised, and were finally allowed to continue, after agreeing to furnish a larger, better paper "of the size and quality of the *Boston Recorder* [started seven years before] and in manner and style equal thereto," with a new editor paid by them more adequately. Mr. Barber Badger, a Methodist layman, known for some years as

editor of the *Rhode Island Religious Intelligencer,* which he established, was secured as "editor and principal agent," and was given authority on the committee's behalf to procure other printers at the expiration of the year if Moore & Prouse did not give satisfaction or live up to their contract. The printers were also to share their profits with the Conference; but the patronage was small and there do not appear to have been any profits. Mr. Badger apparently took charge in October, for his name is printed then as the one to whom contributions were to be sent.

At the session of 1824 a new committee "to manage the business of *Zion's Herald*" was appointed—Solomon Sias, Damon Young, Isaac Bonney, Pickering, Merrill, Fillmore and Hyde. September 8th, this committee, on behalf of the Conference, bought the copyright of the paper from Moore & Prouse, who in the records are styled "proprietors of *Zion's Herald,*" for $1,575, and attempted to conduct the business as the property of the Conference. But further embarrassment straightway appeared, since the Conference was not a corporate body and the committee were without legal powers or suitable security. So Brother Sias was requested to proceed with it in his own name and on his own private responsibility. There was accordingly a fresh start in October, 1824, (by which time the subscribers had increased in nine months from 500 to 2,000), with a new printing establishment, money being borrowed at the City Bank secured by mortgage and the endorsements of some Methodist laymen. Matters were now very ably managed, the confidence of the public was obtained, and subscribers came in abundantly from all over the country, so that when Mr. Sias gave up the charge at the end of three years, the weekly issues were

6,000 (about as many as were going out twenty years after this) and there was an unincumbered property of more than $8,000; the net profits for the three years, after meeting all expenses and liabilities, were $8,018.94, the closing quarter alone netting $847.60. Mr. Badger, of course, should have some of the credit of this. His salary for a time was $12 a week, together with $3 more which he earned in the composing room; it was afterwards increased to $800 a year. He continued as editor from October, 1823, until the last of August, 1826, when he went to New York to become the first editor of the *Christian Advocate,* whose initial number was September 9th of that year. Mr. Badger stayed in this latter post until the General Conference of 1828 chose for editor Dr. Nathan Bangs, who had been senior Book Agent previously and had already largely managed the paper. Mr. Badger remained as assistant until June, 1831, when he started an independent paper, *Badger's Weekly Messenger,* "devoted to the interests of Religion, Literature, Science, Agriculture, Commerce and Public Occurrences." Its first number, dated New York, July 4, 1831, lies before us, but we do not know how long it continued.

On the departure from Boston of Mr. Badger, which occurred so suddenly as to prevent his taking formal leave of his patrons, Mr. Sias, the publisher, announced that he had secured the editorial assistance of a gentleman who had been engaged in the business of the office for nearly two years, whose heart was deeply interested in the success of the establishment, and whose knowledge of the principles and methods which had governed the editorial management was a pledge that it would be continued so as to meet the approbation of its numerous readers. No name is given, but that of G. V. H. Forbes

appeared at the head of the paper January 3, 1827, and continued there until the paper itself went to New York at the close of August, 1828. We have not been able to learn anything more about Mr. Forbes, except that on leaving the *Herald* he became the proprietor and editor of the *New England Palladium*, published in Boston, "devoted to the interests of sound morality, and especially valuable to persons engaged in navigation and commercial affairs." The publisher of the *Herald* compliments him at the close of his service, "for his unremitting diligence in the discharge of his duties which have been so ably performed."

The removal to New York came about on this wise. Efforts were made by the committee in 1826 to enlist other Conferences, especially the Genesee, New York, and Baltimore, in support of the *Herald*. But it was soon found that the Book Committee, aroused by the success in New England, had requested the Book Agents to commence a paper at New York, and that they hoped to get the *Herald* as well as "the Philadelphia Conference paper" to go there. Meanwhile, February 15, 1826, the Conference committee of the *Herald*—Sias, Hyde, Merritt, Merrill, and Ebenezer Blake—had been formally incorporated as trustees of the Conference in order to hold the paper. Mr. Sias transferred the paper to these trustees August 22, 1826. They were willing to sell it to the Book Agents rather than run the risks of competition with New York, (for it was not thought the church could support two papers so near together), for $6,000, or at a valuation to be made by outside parties. But the Agents declined to accept either of these propositions. The Conference at the session of 1827, to aid the Wesleyan Academy which was in straits, proposed to make over the *Herald* to it on condition that it as-

sume the debts of the paper and appropriate one-third of the proceeds to the Maine Conference. The trustees of the Academy accepted the offer September 12, 1827, and the legal transfer was made. Daniel Webb was chosen by them publishing agent at a salary of $700, and Forbes was continued as editor. Things went along in this way for a year, when the Conference advised the sale of the *Herald* to increase the funds of the school. The Academy trustees offered the subscription list, types and presses to the Book Concern for $6,452.27. Finally the Agents bought it for $5,000, paying at once in cash one-third of the price, and called the composite periodical resulting *The Christian Advocate and Journal and Zion's Herald.* It had 25,000 subscribers, and was edited by Bangs and Badger.

The Conference was now without a local paper, its *Herald* being published at New York; and, having enjoyed its advantages for five and a half years, the people greatly felt the loss and were not disposed to acquiesce in the arrangement laid out for them. A small paper called *The Gospel Balance* was started the same year, October 1, 1828, by Benjamin Jones, "editor and proprietor," (left without a station at his own request this year), but it did not last long, issuing only twenty-seven numbers. October 7, 1829, *The New England Herald* was begun by Aaron Lummus, another member of the Conference, assisted soon in the editorship by William Brown. But this was not entirely satisfactory. It was felt there was a better way. So certain of the ministers and laymen in and about Boston put their heads together with such good effect that May 16, 1831, the Boston Wesleyan Association was formed for the express purpose of conducting a "weekly religious paper devoted to the interests of the Methodist Episcopal Church, to dis-

seminate the knowledge of its doctrines and practices, to be a vehicle of religious intelligence and instruction, and to be a means of raising funds for the support of Methodist institutions.'' The membership was limited to twenty, who must be members of the Methodist Episcopal Church. In connection with the committee of the Conference, which strongly approved of the move, the Association purchased Mr. Lummus' *Herald* in July, 1831, and conducted it as *The New England Christian Herald* until August, 1833, when the old name of *Zion's Herald* was dropped at New York (the union of the two papers there being formally dissolved) and resumed at Boston. After a few months of the new management the subscription list had risen from 900 to 2,300. (In June, 1836, it was 3,300.) *The Wesleyan Journal* which had been begun at Portland, Maine, in January, 1832, was consolidated with the *Herald* in January, 1841, and its name was for a long time attached.

The Association has owned the paper from that day to this, but has held it as a sacred trust for the church, deriving no pecuniary benefit from it. On the contrary, it has carried in connection with it some heavy burdens, and stands ready to do this again if necessary. It took about twenty years, so slow was the appreciation of the people for their enterprise, to discharge the early debts, fully adjust matters with the Book Agents, and put the Concern on a paying basis. Then a surplus began gradually to accumulate, and small dividends were made to the New England Conferences who stood to it in the relation of patrons. Its constitution strictly provides that all profits shall be divided between the several New England Conferences in proportion to the number of subscribers in each Conference. The charter obtained in

1854 from the Legislature also stipulates the same thing. In 1870 an elegant, substantial building was erected by the Association on Bromfield street, next door to the church, costing with the land a little over $300,000. Of this amount $200,000 has been already paid, leaving a mortgage at present of $100,000. When this debt shall be paid, not many years hence if all goes well, then the whole profits from the rentals of the building (said rentals being now about $25,000) will be appropriated, as the charter prescribes, to the "superannuated and necessitous ministers of the New England Conferences, their wives, widows and orphans." It will eventually constitute a magnificent benevolence or endowment, one of the noblest that can be conceived. The property is assessed now by the city at over $700,000, and a conservative estimate makes its real value at least $600,000. Donations to the Conferences were discontinued for a time during the building operations, but were resumed in 1886. The total amount of grants since then has been $43,940, of which the New England Conference has received about $17,000. In addition to these donations, the *Herald* has paid over to the Treasurer of the Wesleyan Association to be used for building the sum of $80,088. Although there is no organic connection between the Association and the Conference, or the Conferences, the relations between the two bodies have always been of the most intimate, cordial, and sympathetic kind. Each of the six Conferences, by request of the Association, appoints a minister and a layman annually as visitors, and these attend the annual meeting where their counsel and criticism are solicited. The Association elects the editor, but he is appointed by the Bishop, and it is safe to say that he could not hold his

place in the face of any strong dissatisfaction on the part of the Conferences.*

The editors since 1831 have been thirteen. For the first year there were two, William Cowper Brown (name changed from William Brown, March 9, 1831) and Timothy Merritt. Of the latter we have already said much. Brown was a layman, one of the charter members of the Association, a noble Christian gentleman, quiet and unassuming, greatly esteemed and loved. Besides being editor from July, 1831, to June, 1832, and also editing the *New England Herald* during most of the two years of its existence, he held the helm again from August, 1836, to January, 1841, and assisted in 1834 and 1835, so that he was in charge about seven years in all, surpassed by only three in the whole line. On leaving the *Herald,* in 1841, he began *The Mother's Assistant and Young Lady's Friend,* a monthly magazine of prose and poetry, original and selected, which he edited and published until December, 1846. It was admirably conducted and had some distinguished contributors. Mr. Brown was the author of the "Ode to Rum," of which millions of copies are said to have been printed. He was born in Newburyport, 1801, was for a good while a teacher in Malden, in which vocation he won high distinction, was a very successful class leader, and also Register of Deeds

* The Association has had 83 members in all, 63 of whom are deceased. Some had very brief tenure, and it will suffice, perhaps, if we give the names of the 28 who have served 20 years and over, two of them, Porter and Perry, being still on the list. Edward F. Porter, 59; Jacob Sleeper, 58; Pliny Nickerson, 54; Franklin Rand, 52; William Claflin, 49; Edward H. Dunn, 47; Thomas Bagnall, 45; Isaac Rich, 41; Charles Woodbury, 40; William C. Brown, 39; Francis A. Perry, 38; Pearl Martin, 36; Noah K. Skinner, 34; James A. Woolson, 34; John Gove, 32; John Borrowscale, 32; Alden Speare, 32; John G. Cary, 31; Norton Newcomb, 29; J. P. Ma-

for Suffolk County for fifteen years. His death was December 10, 1870.

Timothy Merritt in July, 1839, issued the first number of *The Guide to Christian Perfection,* of which he says: "This is the first publication of the kind ever commenced either in the Methodist Episcopal Church or the Wesleyan Conference in Great Britain." It was filled with letters, experiences, poems, short sermons, and other edifying matter bearing on the highest religious experience. Many prophesied a short life for it, but it continued until a few years ago. After Merritt's death, in 1845, Dexter S. King, who had not only published it from the beginning but had been associated in the editorship after the first volume, carried it on under the name of *The Guide to Holiness* until 1852, when Henry V. Degen took it up, assisted for a time by Zachariah A. Mudge. He kept it until 1865, when it passed into the hands of Mrs. Phebe Palmer, and was moved to New York.

Shipley Wells Willson was editor from June, 1832, till June, 1834, assisted for a few months by Samuel Osgood Wright, who went as a missionary to Liberia in November, 1833, reaching Monrovia, January 1, 1834, and dying of fever, March 29th. Willson was a strong man who entered the Conference in 1813, filled many of the best appointments, and was elected to General Con-

gee, 29; Thomas Patten, 26; David Snow, 25; Edwin Ray, 23; Ezra Mudge, 22; Dexter S. King, 22; B. H. Barnes, 21; Joshua Merrill, 21; Liverus Hull, 20. Most of the above have been Presidents. A few others, not in this long-service list, have held the presidential office, namely, James Hutchinson, 1831; Edward Otheman, 1869 (the only minister except Charles K. True, among the 83); Abner I. Benyon, 1872; Thomas P. Richardson, 1876; Charles W. Peirce 1880, and Matthew Robson, President since 1904.

ference in 1832 and 1836. He took a very prominent part in the anti-slavery discussions, on the abolitionist side. For the two years that he was editor his appointment in the Minutes read "Boston North," with John Lindsay. He withdrew from the Conference in 1843. Succeeding Willson for the next two years came a layman, Benjamin Kingsbury, Jr. He was helped at first by "an association of gentlemen," whose names are given as William C. Brown, Dr. A. B. Snow, Benjamin F. Nutting, and David H. Ela, the latter being also printer. During the second year Brown alone assisted. We can find but little about Mr. Kingsbury except that he was on the anti-slavery side in those stirring times, and opened the columns of the paper freely to Orange Scott. He subsequently practiced as a lawyer in Portland, and was connected for a while with a paper there. He lost his Methodist experience and faith, became a Swedenborgian, and died in that belief.

This brings us down to 1841, when Abel Stevens took charge. He was then only 26 years old, having entered the Conference in 1834 at the age of 19. He had been known as a greatly gifted, brilliant young preacher, a prodigy of eloquence, and he soon showed remarkable adaptation to his new calling, a prince among editors, master of a terse and vigorous English, well qualified as a leader of the church and a defender of the faith. He doubled the circulation of the paper, bringing it up to 7,000, and lifting it by his genius to a plane it had not occupied before. He remained until elected editor of the *National Magazine* in 1852, having declined an election to the *Christian Advocate* in 1848, but in 1856, being chosen again to that post, he filled it well for four years. He was corresponding editor of the *Methodist* from 1860 to 1874. In 1848-51 he wrote his "Memorials

of Methodism in New England," printing them first in the columns of the paper. From 1855 to 1867 he wrote the seven monumental volumes, "History of Methodism," and "History of the Methodist Episcopal Church," establishing forever his fame as an untiring investigator, a judicious estimator, and a delightful delineator. He had great pictorial power, and has been called "the ecclesiastical Macaulay." His other works have been numerous. Among them may be mentioned, Life and Times of Nathan Bangs, Women of Methodism, Life of Madame De Stael, Centenary of American Methodism, Tales From the Parsonage, Systematic Benevolence, The Great Reform, Church Polity, Character Sketches, The Preaching Required by the Times, etc. He spent much time in Europe, and died in California, where his later years were passed, in 1897.

Daniel Wise succeeded Stevens. We have referred to him as joining Conference in 1840. Born in England, 1813, he came to this country in 1833. He located in 1844, and the next year joined the Providence Conference. He filled the *Herald* chair well for four years, 1852-56, and then for sixteen years was editor of the *Sunday School Advocate,* being the Corresponding Secretary of the Sunday School Union and Tract Society of the Methodist Episcopal Church. He became one of the most voluminous writers in Methodism; nearly one hundred volumes for children and youth were issued by him, and their aggregate sales have been over half a million copies. As nearly all of them were produced after he left this region it would hardly come within the scope of this work to give their titles, but we may express our admiration at the prodigious usefulness of such a life and claim for our Conference a little of the honor. He died in New Jersey, 1898, at the age of 86.

Of E. O. Haven, editor from 1856 to 1863, and of Gilbert Haven, 1867-72, we have already written. Though cousins, they were very different. Both were excellent and the former had the greater ability in some directions, but it is generally considered that the latter made the more illustrious editor. He had a coruscating, scintillating genius. He wielded a trenchant blade against all foes of freedom or Methodism. He had a boundless wit, and a marvelous self-control, radical politically, conservative theologically; he made the paper more talked about than it had ever been before throughout the length and breadth of the land, but the subscription list somewhat declined. Between the two Havens, from 1863 to 1867, came Nelson E. Cobleigh. A New Hampshire boy, 1814, and a graduate of Wesleyan, 1843, he joined our Conference the following year and continued in the pastorate for nine years. We have spoken of his long and honorable educational career. He was also a fine preacher, but he did not shine so brightly in the editorial chair at Boston. He was not sufficiently calm and collected in a storm, and he had not the editorial instinct well developed. He died in 1874 at Atlanta, Georgia, where he was conducting with much wisdom *The Methodist Advocate,* to which position he had been elected by the General Conference of 1872.

Since 1872, thirty-eight years, there have been but two editors of the paper, the longest and the second longest incumbency. Bradford K. Peirce, from 1872 to 1888, acquitted himself with high distinction, a graceful, elegant writer, with moderate views, such as were not likely to startle or offend, a sweet-spirited Christian gentleman, genial and urbane, too good-natured and easy going, perhaps, for the highest success, not great or loftily ambitious, but aiming to make a first-class

family newspaper, which he did, pleasing the majority of the people. He was the son of Thomas C. Peirce (in the Conference from 1814 to 1851), born in Vermont, 1819, graduating at Middletown in 1841. He joined Conference in 1843, took three stations, and then became editor of the *Sunday School Messenger*. His books, for the Sunday School mainly, are very many, comprising more than we can well enumerate. They include Bible Scholars' Manual, Notes on the Acts, The Word of God Opened, Audubon's Adventures, Life and Discoveries of Charles Goodyear, The Eminent Dead, The Young Shetlander, Stories from Life. He was associate editor of the *Christian Advocate* for four years before coming to the *Herald*. He passed away at his home in Newton, April 19, 1889.

Charles Parkhurst, for twenty-two years without a break, has conducted the paper with skill and ability unsurpassed. A graduate of Dartmouth, he studied also at Andover and Boston, and joined the Vermont Conference in 1875, when 30 years old. He served three churches also in the New Hampshire Conference, and was transferred to the New England in 1890. He placed himself almost from the first in a class whose numbers are small, true editors who know their special work and do it. To stand on the watch tower and forecast events, to anticipate every important matter and be well prepared to treat it promptly, to be alert and alive, vigilant, diligent, inventive, independent, full of enterprise and enthusiasm, to surround himself with coadjutors loyal and capable—this he has known how to do. He lives in and for the paper, absorbed in his task, unwilling to leave it for a day, turning out great results with small resources, making a paper eminently readable and quotable, wide reaching in its influence,

high toned from both a literary and a religious point of view, weighty but not heavy, sprightly but not frothy, in the van of all forward movements, true to the traditions of the past and gleaming with the light of the future. In the first fourteen years of his administration the paper showed a profit of nearly $60,000, and has to-day a larger circulation than at any time in its history.

The assistant editors have been few, too few. E. A. Manning held this place for three years, 1873-75. W. O. Holway has been connected with the paper in one way or another for thirty-seven years, for ten years writing the weekly outlook pages and for thirty-three years furnishing the notes on the Sunday School lessons. He had charge for four months, in 1881, during Dr. Peirce's absence in Europe. Albert S. Gregg was for a couple of years, 1901 and 1902, on the editorial staff. Miss Adelaide S. Seaverns has been office editor since 1876, conducting the family pages, preparing copy for the press, supervising the make-up of the issue, and rendering invaluable, untiring assistance in many ways. When the editor was absent on his tour round the world in 1906-7, Miss Seaverns had charge of the paper and so ably managed matters as to elicit from the Conference a special vote of congratulation and appreciation. She has published a volume of "Thoughts for the Thoughtful," selected and arranged for daily readings, from the best modern devotional writers, which is highly prized by the best judges.

The publishing agents of the paper since the Wesleyan Association took hold have been practically three —Franklin Rand, Alonzo S. Weed, and George E. Whitaker. Out of the seventy-nine years these three have managed it for sixty-seven, leaving the other twelve

years to be divided between six persons—Brown, Willson, Ela, Kingsbury, King, and Winslow. Brother Rand filled this important position for thirty years, from 1838 to 1868. He was born in Woodstock, Vermont, in 1815, became a printer in 1830, and was converted at Eastham Camp Meeting in 1836. In January, 1868, he had an attack of apoplexy which incapacitated him from further work on the paper; but he did not die until January 1, 1895. He was present at every annual meeting of the Wesleyan Association for fifty-two years. It was under his management that there was accumulated the fund of $40,000 which prepared the way for the new building. He was a hearty Methodist and a consecrated Christian.

Alonzo S. Weed, who followed him, after a slight interval, for twenty-seven years, from February, 1871, to December, 1898, was a native of New Hampshire, and was in business at Bangor, Maine, a leading Methodist layman of that section, when chosen to look after the business interests of the paper. He was a Christian gentleman of a dignified and gracious type, considerate, kind, helpful, sympathetic and tender, with absolute honesty and spotless integrity that won him high regard. He had a good mind, was a diligent reader of the best literature, active in the Social Union and every other excellent enterprise. His death was May 3, 1906. The present publisher, Mr. Whitaker, is a son of George Whitaker (a member of the Conference for nearly fifty years), a graduate of Boston University in 1885, an assistant for a time on the *Astronomical Journal* of Cambridge, a teacher of mathematics in the Worcester High School, and a leading member of the Somerville School Committee. He came to the paper in 1898, and has proved a worthy successor in an illustrious line.

Zion's Herald was not only the first Methodist paper ever issued, but, while second to the *Recorder* (Congregational) in point of time, may justly claim, as Bishop E. O. Haven has said, "to be the first of a class of religious newspapers, the noblest of any, published with no reference to the pecuniary profit of its owners, but wholly devoted to a Christian and benevolent purpose." It has ever stood for the highest type of spiritual Christianity, the warmest kind of evangelical evangelism, and the stoutest sort of moral reform. For a long time it raised its voice alone in the church in behalf of the immediate freedom of the slave, and its record on the side of temperance has been unmistakable. As an outspoken exponent of New England ideas, the earnest organ of the preachers and people of this section, it holds a place of its own, not official (thank God) and yet having a special recognition in the Discipline, doubtless in view of its chronological primacy and the important service it has rendered to the church for eighty-seven years.

A few other periodicals, not issued by the Conference, but by its members, deserve a word or two of mention. We have referred to the *Mother's Assistant* and *The Guide to Perfection;* also, in Chapter IX, to five short-lived abolition papers started in the hot times of that excitement. In 1815 *The New England Missionary Magazine,* edited by Martin Ruter, was published by Isaac Hill at Concord, New Hampshire. In 1830 and 1831 there were published at Boston two volumes of a monthly called *The Methodist Preacher,* containing sermons from living ministers—Wilbur Fisk, Enoch Mudge, Nathan Bangs, Timothy Merritt, Elijah Hedding, Orange Scott, Laban Clark, John N. Maffitt, Aaron Lummus, and others. The first volume was edited by Shipley W.

Willson and the second by Ebenezer Ireson. In 1843-46 were issued two volumes, six numbers each, of the *Newbury Biblical Magazine,* a quarterly, edited by Prof. W. M. Willett, Newbury, Vermont, the official organ of the Newbury Institute. The Professor, taking a sorrowful leave of his readers with great reluctance, in March, 1846, speaks of the heavy financial loss and the unbearable burden which the undertaking has entailed upon him because of the scanty support received, either literary or pecuniary. Two volumes also of the *New England Methodist,* "a family journal devoted to religion, science, literature, art, and opinion," were sent forth from Boston in twenty-four numbers, once a month, reaching from August, 1879, to July, 1881, at 50 cents per annum. David Sherman was the editor, assisted by several other prominent ministers. The managers declared it to be supplementary, not antagonistic, to *Zion's Herald,* and promised its surplus to the worn out preachers. But there was no surplus, nor sufficient patronage to warrant its continuance beyond the twenty-four numbers. For two years, 1881 and 1882, George S. Chadbourne edited *The New England Conference Daily Journal,* published during the session, and filled with interesting matter. *The Advocate of Holiness* and *The Christian Witness* were for many years conducted by William McDonald and Joshua Gill. George Whitaker, when Presiding Elder of the Springfield District, in 1865, issued a *District Methodist* which had a circulation of 7,000 copies, and there have been a few similar ventures, we believe, on other Districts. Certain Methodist printers of Boston—David H. Ela, Dexter S. King, George C. Rand, Wait & Peirce—have been much in evidence connected with these publications, and should have honorable recognition here.

Very intimately related to the publication interests of the Conference has been the Book Room, at first on Cornhill, but since 1870, in the Wesleyan Association building on Bromfield street. In 1851 Lane & Scott, the New York Agents of the Book Concern, decided to make a change in the manner of supplying New England with Methodist publications.* The book store of Charles H. Peirce at No. 5 Cornhill kept our books on sale, but had no responsible relations with the New York establishment. It was thought that there should be a regular Branch Depository in Boston. And in looking round for some one to put in this important position the publishers found that they had in their employ just the man, in the person of James Pollock Magee. He had been with them three years, and eighteen years in the book business; born in Ireland in 1819, and coming with an uncle to this country when 12 years old. He fully rose to the demands of the occasion, and for thirty-seven years fulfilled his high trust conspicuously well. He had good, strong, common sense, great decision of character, and the soundest of judgments. He was rigidly conscientious and incessantly active. No one knew the members of the Conference better or was a firmer friend to them. He was one of the founders of the Social Union, and of the Asbury Grove Camp Meeting Association, of which he was long treasurer, and also president. As church trustee and treasurer for twenty-five years at

* In the earlier days Methodist preachers did a good deal in the way of book peddling, distributing Methodist literature conscientiously and industriously as a legitimate and important part of their calling. B. R. Hoyt, when Presiding Elder of the New Hampshire District, 1823-26, sold over $5,000 worth of books. There was in those times no other way for our people to get acquainted with our literature. In these later years there is not so much need of this work, but more of it doubtless could be done with advantage.

Malden Center, as Sunday School superintendent, and treasurer for eighteen years of the Wesleyan Association, Representative to the Legislature, and delegate to the General Conference, he acquitted himself always handsomely. Since his death, in 1888, his place at the helm of things in the Book Room has been very happily filled by his son, Charles Raisbeck Magee, whose high place in the esteem of his brethren has been conclusively shown by a threefold election to the General Conference. The Depository for now close upon sixty years has fully justified its establishment, and added not a little to the welfare of the Conference, as well as received much from it. It does a business at present of $75,000 a year, on which there is a profit of something like $5,000.

It remains for us to attempt the very difficult task of summarizing in a few pages the literary output of the Conference members as embraced in books. Since they are numbered by many hundreds we cannot give them all, nor would it probably be profitable so to do. But we can at least indicate, by some sort of selection, a portion of what has been accomplished, and note most of the more important volumes. There was not a great deal of writing in the earlier days, for obvious reasons. The demand was not strong in that direction, nor the ability. Hedding, besides a few sermons, issued a volume on Church Polity. Fisk's "Travels in Europe," printed in 1878, went through seven editions, selling 8,000 copies, and adding $2,700 to the funds for the President's house at Middletown; his work on the Calvinistic Controversy did much good at the time. Ruter published a Hebrew Grammar, a History of Martyrs, and a History of the Christian Church. Enoch Mudge published a System of Bible Class Instruction, sent forth a series of Lectures to Young People, a History of Meth-

odist Missions, the Juvenile Expositor, and the Parables of our Lord. Merritt published The Convert's Guide, the Christian's Manual, Discussion Against Universal Salvation, and Infant Baptism. LaRoy Sunderland's Testimony of God Against Slavery, and Anti-Slavery Manual, were strong presentments of vital truth. Charles Adams wrote much; among other things, the Poet Preacher, Women of the Bible, Evangelism in the Middle of the Nineteenth Century, Life of Oliver Cromwell, Life of Dr. Samuel Johnson, Life of Irving, Earth and Its Wonders, Words That Shook the World. William R. Bagnall translated from the Latin the third volume of the works of James Arminius and appended a sketch of the life of the author.

James Porter left several good books: A Compendium of Methodism, A History of Methodism, Hints to Self-Educated Ministers, Christianity Demonstrated by Experience, Revivals of Religion, The Chart of Life, The True Evangelist, The Winning Worker. Bishop E. O. Haven was the author of a work on Rhetoric, also of The Young Man Advised, and Pillars of Truth. Bishop Gilbert Haven wrote The Life of Father Taylor, Pilgrim's Wallet, Our Next Door Neighbor (meaning Mexico), National Sermons, which have the ring of the reformer, and Christus Consolator, model sermons for funeral occasions. George Prentice wrote The Life of Gilbert Haven, and translated, from the French, De Pressense's Rome and Italy at the Opening of the Ecumenical Council. William Rice compiled Moral and Religious Quotations from the Poets, which showed fine taste and passed through many editions.

Amos Binney sent out in 1840, when he was 38 years old, a little book of 120 pages called a Theological Compend, crowding very much substance into very small

space, giving a synopsis of the evidences, doctrines, morals and institutions of Christianity; it sold 55,000 copies in thirty-five years, and then was revised, with the aid of Daniel Steele, his son-in-law, and in larger form, 192 pages, sold 40,000 copies more, besides being translated into a large number of foreign languages and doing a world of good all around the world. He prepared also a People's Commentary on the New Testament in one volume. To Fales H. Newhall belongs a part of the volume on Genesis and Exodus in Whedon's Commentary on the Old Testament; and to John W. Lindsay part of the second volume of the same work. Nathan D. George gave us Annihilation Not of the Bible, and Universalism Not of the Bible, an examination of more than 100 texts of Scripture in the controversy between evangelical Christians and Universalists. Charles K. True wrote Heroes of Holland, Elements of Logic, Life and Times of Sir Walter Raleigh, Life and Times of John Knox, The Thirty Years' War.

Zachariah Atwell Mudge was a very prolific author of high class Sunday School books, writing over forty volumes in all, largely historic and biographic, as well as fictional; here are some of the titles—Views From Plymouth Rock, a sketch of the early history of the Plymouth colony; Witch Hill, or Salem Witchcraft, Footprints of Roger Williams, Arctic Heroes, North Pole Voyagers, Fur Clad Adventurers, Life of Lady Huntington, Sir Fowell Buxton, Abraham Lincoln, Adam Clarke, John Wesley, The Luck of Alden Farm, Shell Cove, and The Easy Lesson Book for Infant Scholars; of this latter fully 300,000 copies have been sold both in English and in some of the languages of the East into which it has been translated. Joseph Cummings edited Butler's Analogy, with a life of the author. Mark Trafton produced

a narrative of his protracted itinerancy and called it Scenes in My Life, occurring during a ministry of nearly half a century in the Methodist Episcopal Church. Lorenzo White, a keen thinker, wrote The Democracy of Christianity or Equality in the Dealings of God With Man; he also produced a prize essay on Systematic Beneficence, called The Great Question, or How Shall I Meet the Claims of God Upon My Property.

David Sherman wielded a facile pen, and had an active brain; he gave us History of the Revision of the Discipline, Sketches of New England Divines, History of Wesleyan Academy, and other things. Daniel Dorchester also left a good deal to enrich the world, chiefly, Christianity in the United States from the First Settlement Down to the Present Time, The Problem of Religious Progress, The Liquor Problem in All Ages, Christianity Vindicated by Its Enemies, The Why of Methodism, Romanism vs. the Public School System. William McDonald's works are quite numerous: New Testament Standard of Piety, Spiritualism, Life of Baron De Renty, Life of John S. Inskip, Life of Alfred Cookman, The People's Wesley, Scriptural Views of Holiness, Saved to the Uttermost, After Death What? William Butler bequeathed to us The Land of the Veda, being personal reminiscences of India, From Boston to Bareilly and Back (a description of his second visit), Mexico in Transition from the power of political Romanism to civil and religious liberty. George M. Steele left a little book called Character and Conduct, or Talks to Young People. Hugh Montgomery, the ardent temperance worker, condensed much of his experience into a volume which he styled The Way Out or a Solution of the Temperance Question. Lewis B. Bates, just before

his departure, completed a series of autobiographic sketches issued under the title "My Wonder Book."

Shall we speak of Miner Raymond's three solid volumes of Systematic Theology? Perhaps not, since he wrote them after he left our conference. So did J. Oramel Peck, and J. Wesley Johnston, and Henry Tuckley, and Bishop Warren, and Wallace McMullen, and F. J. McConnell, and E. H. Hughes become authors in the years since we greeted them at our sessions, and Charles W. Rishell's important works were produced before he joined us, so that we can hardly claim them. Bishop Foster's great volumes, Studies in Theology, and Philosophy of Christian Experience, were prepared mainly in Boston, which seems to give us some right to them. And Louis Albert Banks was long enough with us to make us feel glad of the unprecedented number of sermon volumes, as well as other useful matter, which have come from his study. Bishop Mallalieu, who is most surely our own, has put out three excellent books, Words of Cheer and Comfort, The Fullness of Blessing, The Why, When, and How of Revivals.

Among those at present belonging with us there are a dozen or so who have sent out books, some more, some less. J. O. Knowles, W. C. Townsend, and Charles E. Davis have each written a novel. Charles W. Gallagher has a small volume entitled God Revealed or Nature's Best Word, a popular statement of the evidences for the existence of God. A. S. Gregg has a helpful little handbook called Ways That Win in Church Finance. Seth C. Cary has prepared a Life of John A. Dunn, and a Catalogue of the Alpha Chapter of Boston University. W. J. Haven prepared for the Epworth League Reading Course some years ago a volume of selected papers on social topics, called My Brother and I. W. O. Holway

prepared the Sunday School Lesson Commentary for 1888. E. T. Curnick has a small Catechism on Christian Perfection. Alfred Noon wrote a History of the Town of Ludlow. George W. King has issued Future Retribution, a modern statement of the New Testament doctrine of eternal punishment, The Moral Universe, the plan of man's salvation set forth in popular form, and Brother Ben, the story of a consecrated life, which we have drawn upon in chapter eight. Elihu Grant published lately, Peasant Life in Palestine, the fruit of his sojourn there as a missionary. H. B. Schwartz, from his missionary experience, has written In Togo's Country, containing some studies in Satsuma and other parts of Japan.

F. C. Haddock has written a Life of the Rev. George C. Haddock, his father, A Boy and the Christ, a study of religious experience from boyhood to old age, and seven volumes embraced in "The Power Book Library," namely, Power of Will, Power for Success, Business Power, The Personal Atmosphere, The Culture of Courage, The White Life, Practical Psychology. W. H. Meredith has put out four historical volumes, Pilgrimages to Methodist Shrines, The Real John Wesley, John Wesley, His Courage and Ambition, and the Life of Jesse Lee. James Mudge's principal works in India, besides the many volumes of the *Lucknow Witness* and three volumes of Good Stories which he edited, were The Handbook of Methodism, and The History of Methodism; his principal productions in this country have been, Growth in Holiness, The Saintly Calling, The Life Ecstatic, The Land of Faith, The Life of Love, Fenelon the Mystic, Faber, China, The Pastor's Missionary Manual, Memorial of Rev. Z. A. Mudge, The Riches of His Grace; also several compilations, such as Honey From Many Hives, Poems With Power to Strengthen the Soul,

The Best of Browning, and The Sunday School Missionary Speaker. Luther T. Townsend's works are many and important—Credo, Sword and Garment, Fate of Republics, Bible Theology and Modern Thought, God-Man, Lost Forever, Faith Work, Arena and Throne, Supernatural Factor in Revivals, Art of Speech, Outlines of Christian Theology, Story of Jonah, Evolution or Creation, Adam and Eve, The Deluge. William F. Warren has been too busy with administration to do as much as we all would have liked in preparing books, but he has the following to his credit: The True Key to Ancient Cosmology, Paradise Found or the True Cradle of the Human Race at the North Pole, The Quest of the Perfect Religion, The Footsteps of Arminius, The Story of Gottlieb, Constitutional Law Questions in the Methodist Episcopal Church, The Religions of the World and the World Religion, and The Earliest Cosmologies. Daniel Steele (born October 5, 1824, graduated at Wesleyan University, 1848), besides the various educational services elsewhere commemorated, was pastor of many churches for near thirty years, and has laid the world under much debt in the following volumes: Love Enthroned, Milestone Papers, Half Hours With St. Paul, Half Hours With St. John's Epistles, Gospel of the Comforter, Jesus Exultant, Antinomianism Revived, Commentaries on Joshua, Leviticus, and Numbers.

The above are all ministers. We venture to add the names of two wives and three daughters of ministers, and three others of the Methodist laity. Mrs. O. W. Scott has two books, The Gilead Guards, a story of war time in a New England town, and Compound Interest, or Household Stories of New England Life. Mrs. G. M. Smiley has, David the Boy Harper, Handbook of Bible Study for Primary Grades of Junior Societies, Fifty

Social Evenings for Epworth Leagues, in two series, and Junior League Methods and Programs. Miss Clementina Butler has written a life of her father, William Butler, the founder of two missions. Miss Sarah Gertrude Pomeroy has written two pretty Christmas stories, called Katrine, and Saburo's Reward; and Miss Lucretia Gray Noble wrote many years ago a popular novel called A Reverend Idol. Mrs. Nora A. Roe of Worcester has written Two Little Street Singers; Miss Louise Manning Hodgkins of Wilbraham wrote Via Christi, Nineteenth Century Authors of Great Britain and the United States, and has prepared some editions of English classics; and Miss Frances Bent Dillingham wrote "A Proud Little Baxter," and "A Christmas Tree Scholar."

It remains to speak of our New England Methodist poet, Frederic Lawrence Knowles, son of D. C. Knowles, whose early death at 36, in 1905, has left us so sorely bereaved and robbed the world of so much precious inspiration on which it was learning to count. He would have been, if he was not already, the acknowledged laureate of New England for this generation. His Love Triumphant and On Life's Stairway contained plentiful proofs that he had struck a high, clear note of strength and beauty which, with ripening years, would gather fullness and powerfully impress the age. He was not unworthy to continue the apostolic succession of the great poets of the older day, and we greatly rejoice that he was of us, an active member of one of our churches in Dorchester. He made a great record, even in the few years of his literary life, and we cannot better close this very imperfect review of the book work of our Conference than with this name, which perhaps may live longer in the world of letters than any of the rest.

CHAPTER THIRTEEN.

CAMP MEETINGS AND REVIVALS.

Camp Meetings and revivals have had so much to do with the prosperity of Methodism, both in New England and the whole country, that they well deserve an entire chapter. The Camp Meeting idea, which originated in Kentucky in the latter part of 1799, spread before long to all parts of the land. Bishop Asbury, while itinerating through Tennessee in 1800, attended his first Camp Meeting October 20th, and was deeply affected. He writes in his journal: "The stand was in the open air embosomed in a wood of lofty beech trees. The ministers of God, Methodists and Presbyterians, united their labors. Fires blazing here and there dispelled the darkness, and the shouts of redeemed captives and the cries of precious souls struggling into life broke the silent midnight. We suppose there were at least thirty souls converted at this meeting."

Jesse Lee's description of the early Camp Meetings, in his "History of the Methodists," runs thus: "We proceed in our religious exercises as follows: soon after the first dawn of day a person walks all round the ground in front of the tents blowing a trumpet as he passes, which is to give the people notice to arise. About ten minutes after, the trumpet is blown again with only one long blast, upon which the people in all their tents begin to sing and then to pray, either in their tents or at the door of them, as is most convenient. At the rising of the sun a sermon is preached, after which we eat

Plate XVI AN OLD-TIME CAMP MEETING

breakfast. We have preaching again at 10 o'clock, and dine about 1. We preach again at 3 o'clock, eat supper about the setting of the sun, and have preaching again at candle light. We generally begin these meetings on Friday and continue them until the Monday following, about the middle of the day. I have known these meetings to continue without any intermission for two nights and a day, or longer; the people being continuously engaged in singing, praying, preaching or exhorting without any cessation. I have known some Camp Meetings to continue eight or ten days."

The first of such gatherings in New England of which we have any account was at Haddam, Connecticut, in 1802. The preachers of the Middletown circuit assembled there, going down from the city by a vessel full-freighted with saints and sinners. A stand was erected in the center of a level piece of ground and seats were provided for about one hundred persons. There were no tents or trees. Meetings at night or when it rained, as it did, were held in near-by houses or barns, or on the vessel. The meetings continued for three days, and thirty or forty were supposed to be converted amid great demonstrations and fallings into catalepsy. All Middletown was moved when the vessel returned, also the villages that were passed on the river.

Another meeting was held in about two years, September 14-17, 1804, not far from New Haven, with equally good results. The third, the first east of the Connecticut river, was conducted on the Boston District, in Norton, Massachusetts, in 1805, in charge of the Presiding Elder, Pickering, assisted by eleven of his preachers and considerable local help. The eccentric Lorenzo Dow attended. Great numbers of people came, and a profound religious impression was produced. So great an outcry

was made, and so many fell prostrate, that Pickering had to give over preaching and attend to the awakened. Fire spread from this center all over the Conference. Another meeting was held in Bolton, Connecticut, this same year. And still another at Square Pond, Ellington, Connecticut, in 1806. When the Conference of 1809 was held, June 15, at Monmouth, Maine, a Camp Meeting was held in a grove about one mile distant and many of the preachers devoted considerable time to its exercises; a great revival grew out of it, and the results extended to the societies through all that region. Elijah Hedding was very active in it, notwithstanding his duties as Presiding Elder at the Conference; and, being sent to the New London District, he soon arranged a most memorable meeting at Hebron, Connecticut. Many came fifty or sixty miles, provisioned for the week. During one of the evening sermons so great was the power manifested that not less than five hundred lay prostrate and helpless on the ground.

During the next two or three decades great numbers of these Camp Meetings were held all over our territory, scarce ever twice in the same place, inexpensive gatherings adapted to the poor people who frequented them. They were very primitive affairs. At some central point in the circuit or District where the owner of the ground or grove was friendly and there was a good supply of pure water and other conveniences, the widely scattered people would come together, some in wagons, some on horseback, some on foot. A plain shed-like structure, built of poles and a few rough boards, served for a preacher's stand. Some logs with slabs over them answered for seats. Clean straw on the bare ground with sheets and quilts upon it was made to do for beds, and a partition of cotton cloth separated the men from the women. A

substantial fire of pine knots or maple gave warmth by day and light by night. On Sundays there were often congregations of thousands of hearers. The roughs resorted to these meetings to make disturbance, and, especially when they could obtain liquor, there was often trouble. But the power of God frequently got hold of them, and the hand of the law, as a rule, proved efficient. The memoirs of all the early preachers are filled with accounts of these great gatherings, and the triumphs of the gospel at them.

Orange Scott was converted at one in Barre, Vermont, August, 1820. When he came to be preacher and Presiding Elder he held great numbers of them. Following one at Somers, Connecticut, 1829, the work so spread in the surrounding regions that 130 were hopefully converted, and more than 100 joined the Methodist church. This was the usual way. The new converts and the newly quickened believers were so filled with zeal that, on going home they went to work at once for the salvation of their friends. To the meeting held in the town of Industry, Maine, 1825, John Allen, then 30 years of age, went, as he used to say, "a bold, blatant, rum-drinking, fun-making Universalist, and came away a red-hot, shouting Methodist." He died, 92 years old, on the East Livermore Camp ground in 1887, having attended 374 Camp Meetings, including one at Vineland, New Jersey, in 1867, where he received the blessing of perfect love.

In 1823 there was a great Camp Meeting for the Boston District at Marshfield, Massachusetts, August 18-22. Thirteen packet sloops and two schooners came loaded with passengers; 10,000 persons were present during the week; there were twenty-five tents; forty-seven ministers were present, belonging to six denominations.

The preaching was by Merrill, Lindsay, Pickering, Bates, Sias, Merritt, Kent, E. T. Taylor, and J. N. Maffitt. A drunken, lawless rabble made some disturbance and were successfully repulsed. Between thirty and forty were hopefully converted, says the account in the *Herald*. At the Hebron meeting that same year, the writer says, "more than thirty souls professed to find the pearl of great price, about ten backsliders professed recovering grace, and a goodly number professed entire sanctification, as we understand that doctrine." Fifteen hundred people were on the ground Sunday. At the Falmouth Camp Meeting in August, 1824, forty-two were converted, many reclaimed, and some "experienced what the Bible calls full sanctification and the total deliverance from inbred corruption." At Lyndon, Vermont, this year there were forty-eight tents, and 3,000 present. Other meetings took place in Windsor, Vermont; Gorham, Maine; Landaff, New Hampshire; Ashford, Connecticut. A few years later in a single issue of the *Herald*, July 27, 1831, Camp Meetings are announced for Manchester, Thompson, and North Canaan, Connecticut; for Farmington and Rumford, Maine; for Ashfield and Sandwich, Massachusetts. They were held that year also in Topsfield and Eastham, Massachusetts; in Tolland and Salem, Connecticut; in Farmington, Orrington, Bucksport, Rumford, and Madison, Maine; in Chester and Rochester, New Hampshire; and in Brandon, Vermont. The accounts of eye-witnesses in the *Herald* report scenes of remarkable power where great numbers were converted. A wonderful meeting was held in the summer of 1842 at Chicopee Falls to which people came from all directions; sixty-five tents were erected, and over 100 were reported converted.

Mark Trafton, writing about "Scenes in My Life,"

tells of his first Camp Meeting in Unity, Maine, 1829, as follows: "Night brought me to the ground, and what a scene it was! The somber forest, the light flickering upon the trembling leaves from fires burning upon platforms raised upon poles, and constantly fed by the watchmen; the voices of hundreds joined in singing our grand old hymns; the earnest prayers, the plain, pungent sermons—all together made an impression which time cannot obliterate. The stand for preaching was a rough structure, with one seat running along the back, and underneath a place supplied with straw, where many of the preachers passed the night, and where I afterwards saw them on their knees in earnest prayer for the brother who overhead was calling sinners to repentance. No Swiss or French-roofed cottages graced the ground, but cloth tents instead, many of them constructed of bed-quilts sewed together, with straw for a flooring. Each tent's company brought the week's provision ready cooked; and a table set either in the tent or at the rear, accommodated the family, while generous hospitality characterized the whole. One object, and one alone, was kept steadily before the people—the salvation of the greatest number."

Howard C. Dunham, in his Semi-Centennial address before the New England Conference, 1888, gives an account of the first Camp Meeting he attended; it was at Needham, August, 1834. "Planks arranged upon logs afforded seats for the congregation; there was a circle of about thirty plain tents, a rude stand arranged for the preachers, the congregation was summoned for worship by the blowing of a tin horn. The first sounds that greeted my ears were songs of victory and shouts of glory. The social meetings in the Bromfield Street tent, where I found a home, conducted by J. C. Bontecou,

were intensely spiritual. Sermons were preached by A. D. Merrill, Thomas W. Tucker, Asa Kent, Daniel Fillmore, Ira M. Bidwell, A. D. Sargeant, Sanford Benton, Abel Stevens, Jefferson Haseall, Orange Scott. Stevens, then in his 20th year, slight in form, beardless, with well developed head and eyes that flashed with intellect and spiritual fire, took for his text, 'For the kingdom of God is not in word but in power.' In a moment he was on the wing of impassioned eloquence, enlarging on the true conception of the kingdom of God. Haseall, at the age of 27, took the stand for the evening service. I well recollect his personal appearance, that of a stalwart Indian chief. He had a large head, surrounded with heavy black hair, strongly marked features, swarthy complexion, broad shoulders, and a voice of remarkable compass and power. He took for his text, 'How long halt ye between two opinions?' Scott, head of the District, presided over the meeting with dignity and grace, and preached the closing sermon Friday afternoon. He was 34 years of age. He took for his text, 'The harvest is passed, the summer is ended, and we are not saved.' In two minutes he was at white heat, speaking with a vehemence that resembled a mountain storm, stern and strong. An altar service followed. The evening was given to the colored people, led by their noble patriarch, Sammy Snowden. Sammy was in his best mood, wise, witty, shrewd, explosive. It would be difficult to tell which enjoyed the service most, the colored or the white people. Emotion ran high. The meeting closed with a service at the stand Saturday morning. The Presiding Elder said that about eighty converts had been reported to him, and he thought that not less than 100 had been gathered in at that meeting."

A very marked feature of these early decades, having

close kinship with the Camp Meetings, was what was called "Four Days' Meetings." They were an invention of New England Methodism, and originated with John Lord, Presiding Elder, in 1827, on the Danville District, Vermont. The scheme proved very successful and was widely adopted, even by some of the other denominations who witnessed the good results. They were held in the churches. What was begun as a four days' meeting often continued for two or even four weeks. There was preaching morning, afternoon, and evening, and altar work at the close of each service. They became extensively popular and numerous. A report by a Conference committee in 1832 about this kind of meetings, read by A. D. Sargeant, chairman, gives the following advice about them with a view of lessening the perils and abuses that were springing up: "1. That the preachers consult their Presiding Elders and the Quarterly Conferences relative to the wisdom of such meetings; 2. That every preacher guard against leaving his circuit or station to attend meetings in other places to the injury of his own church; 3. That the preachers guard against inviting too many preachers to attend; 4. That Four Days' Meetings be appointed as far as practicable on Quarterly Meeting occasions; 5. That the preachers guard against neglecting prayer-meetings on such occasions; 6. That there be special meetings of prayer appointed in the church previous to all four days' meetings."

A new phase of the Camp Meeting came on when it passed from the crude initial period to that of settled habitation in permanent quarters where more comfortable arrangements could be made. This was done with no apparent loss of power and with some decided advantages. The first of these more regularly established

meetings was at Eastham on Cape Cod. It really began in the neighboring town of Wellfleet August, 1819. Wilbur Fisk, then at the beginning of his great career (on trial in the Conference, but one of the Boston preachers) attended, as did Timothy Merritt, Enoch Mudge, and others of a similar spirit. A permanent change was made in Fisk's religious life. His mind had been deeply wrought upon before going in regard to the subject of holiness. After much prayer and no little struggle he received a marvelous blessing, the effects of which were abiding. He was so wrought upon that his physical strength departed and he sunk to the ground unable to stand. Merritt said of this meeting: "I never saw the power of God so displayed on earth." It was from this meeting that the Methodist church at Eastham originated, many from there attending it and going home to start a vigorous revival, followed by the organization of a class which soon led to a meeting-house. The Camp Meeting continued to be held in Wellfleet for a number of years. At the one in 1824, which began Monday, August 23, and broke up Friday morning, more than 100 claimed to be redeemed; fifteen came forward for prayers before a single sermon had been preached; each tent was dedicated as soon as erected; 150 came forward after the sermon on Thursday, the great day, by John Lindsay. Three packets full of passengers sailed from Boston for the meeting Sunday evening. The following year from sixty to eighty were believed to be converted. In 1826 the meeting was at Truro; twenty-two tents were set up, containing 700 people, and there were fifty converts. The meeting was first held at Eastham in 1828, and after this time three others were held there previous to 1836. In the latter year the grove (subsequently called Millennial Grove), containing about ten

acres, was purchased by an Association formed for the purpose, the first occurrence of the kind so far as we have been able to learn. An Act of Incorporation was obtained from the General Court in 1838. It was a beautiful, attractive spot, well located and adapted for the purposes of a meeting, about a mile from the shore. The grove was of oaks, not large, springing out of the sand. The meeting began on Tuesday, thus giving time for the packets to come from Boston the day before (there were no railways down the Cape then) and continued till the following Monday night, the largest attendance being on Sunday, when the whole surrounding country poured in. There were times when it is supposed that nearly five thousand persons were on the ground. This was for twenty years the only Camp Meeting for Boston and Lynn and that entire region, and nearly all the large churches of that section were well represented. Here Charles K. True was converted while a student in Harvard College. Here all the great preachers of forty and fifty years ago were heard at the stand and meetings of power were held in all the tents, each of which had a company of faithful workers with hearts burdened for the salvation of the unconverted among them. Of the latter class in those days many came to spend the week, and great numbers were found in the congregations, especially on the Sabbath. There were not many moments in the course of the day when the voice of singing and prayer did not resound from a number of points. The business of the King was urgent and was pressed with zeal night and day. Thousands were converted or wonderfully quickened at old Eastham, and not a few yet remain, including the writer of these lines, who look back to that spot as one of the dearest on earth, because of rich blessings received. The last

meeting was held there in 1861. The Boston section had mostly drawn off to Hamilton in 1859, and the Cape contingent felt that they would be better accommodated by a location on the railway at Yarmouth, where ground was purchased and operations begun in 1863.

The Camp Meeting on Martha's Vineyard, in what came to be known as Wesleyan Grove, has connection with our Conference only in its beginnings. It started August 24, 1835, with nine tents in the circle, and Thomas C. Peirce in charge. For the second meeting James C. Bontecou, then stationed in Edgartown, was chosen President. One sermon this year was in behalf of the missionary cause by David Leslie, who soon after went to the wilds of Oregon with Jason Lee. At the third meeting the largest congregation present at any one time was supposed to consist of about 2,000 persons. The meeting of 1838 was held over the Sabbath, and the Presiding Elder, Frederick Upham, was present to take charge. Sunday was a full day. At 5 a. m. the sound of the trumpet called the people to the stand where Father Steele addressed them on "Her ways are ways of pleasantness and all her paths are peace." At 8 o'clock the Lord's Supper was administered by the Elder, assisted by twenty ministers, 300 participating. Then came a public prayer-meeting, at which some were converted. At 10 a. m. Father Kent preached from Numbers xx, 12: "The waters of Merribah"; in the afternoon Phineas Crandall addressed more than 1,000 hearers; at half past five there was another public prayer-meeting; and in the evening Stephen Hull preached, after which prayer-meetings were held in the tents until ten, the hour for retirement. There were about twenty converts. In 1839 the number of tents had increased to seventeen. "Camp Meeting John Allen" was there,

also "Reformation John Adams"; the latter had in former years done a great work on the Vineyard.* Daniel Webb, then forty-one years in the itinerancy was the oldest preacher on the stand. Only a few conversions were reported. At the Camp Meeting of 1840 it is recorded that "About twenty souls were either reclaimed or converted to God." The grove was then for the first time given its name, and a lease of the land for five years approved. To follow the course of this meeting for the seventy-five years of its existence through its radical transition into Cottage City and Oak Bluffs does not come within the scope of this work, as it fell into the Providence Conference in 1840. It is doubtless the oldest Camp Meeting in the country held continuously in one spot. May it round out the full century.

The next oldest probably, certainly the oldest in our territory, is that at Sterling. In 1852 the Worcester District Camp Meeting, which had been held for a short time at Brookfield, and previous to that in some other places, was moved to Sterling for the better accommodation of the people. The first sermon preached on the ground was by Father Newell on his 79th birthday, Tuesday, August 31st. The Presiding Elder, Phineas Crandall, presided, and Amasa Davis of Webster was

* This famous and eccentric character of the early days, born 1791, at Newington, New Hampshire, and joining Conference in 1812, received his name from the many revivals or reformations which he brought about. It was quite a common thing with him to receive from 100 to 300 members into his churches in a short time. He traveled about nearly all the while even when nominally stationed. His life in two volumes, written by himself, was published by George C. Rand in 1853, "containing an account of his labors and travels in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia, Virginia, England, Ireland, Scotland, France, and Belgium."

chorister; he led the singing for thirty years. Other active laymen were Thurston of Oxford, Goodell of Dudley, Lane of Leominster, and Buttrick of Barre, of whom the last alone survives. H. P. Andrews was Secretary, and Z. A. Mudge chairman of the finance committee. Some fifty preachers were present, eighty sinners were thought to be soundly converted, "and a very encouraging number," it is said, "professed the great blessing of entire sanctification. The meetings in the tents were deeply spiritual and some of the exercises at the stand were seasons of unusual power." In 1853 twenty-eight tents' companies were on the ground, the largest of them numbering 100 from Webster, which was then the largest church on either the Worcester or Springfield Districts. Nearly 1,000 persons by actual count slept on the ground, and it is thought that 2,500 were present Thursday. The next year seventy-one preachers were there, besides sixteen students from the Biblical Institute. Of those who are recorded as preaching in those early years—Dorchester, Dadmun, Chapin, Pentecost, Mars—all are gone. In 1855 the first Board of Trustees was appointed, and the following year it was duly incorporated by the Legislature as the Sterling Camp Meeting Association. The ground at first was leased, a year at a time, from Mr. John Gates, then it was leased for ten years, then twelve acres were purchased for $600, then, in 1867, eighteen acres more were bought for $1,719. The trustees hold at present about sixty acres. The Presidents of the Board have been Jefferson Hascall, W. H. Thurston (twenty-five years), L. T. Jefts, A. B. F. Kinney, John Peterson, and James Hunt. Brother S. S. Russell of Worcester, who was trustee from 1888 to 1898, holds the unique distinction of having been

present at every session of the Camp Meeting held on the ground down to the present time.

Seventeen Presiding Elders have had charge of the meeting, of whom twelve have passed on. The grounds were very rough in the beginning, covered with rocks, stumps, and bushes, but have steadily improved year by year, until they present a scene of great beauty. Until 1858 the sexes were separated in the auditorium, in the ancient Methodist fashion. In 1864 backs were placed to the seats. The hotel was built in 1886, the canopy over the seats erected in 1893, and the Epworth League Hall in 1895. Since 1888 there has been a resident superintendent on the ground to look after the property all the year. That property is now worth many thousands of dollars, for in addition to the public buildings there are some 150 cottages, many of them elegant structures. We do not know just when the last of the tents departed. The march of improvement in these things has gone steadily on for many years, and doubtless has not yet stopped. In place of a week's camping with make-shift arrangements, there are now homes for the summer with all needful conveniences. The people also have changed. Fewer of those who come are unconverted. Smaller numbers of any sort come. There is a different atmosphere from that which once prevailed. Until 1906 the meeting was held between the Sundays. Since then it has continued over the Lord's Day. In the earlier times conversions were numerous. From 70 to 100 were frequently reported, and a goodly number were "made perfect in love." In 1865 the record is: "From twenty to ninety were forward at the altar at each of the nine public prayer-meetings at the stand, and upwards of 300 witnessed for Jesus at the Love Feast Friday morning, many of whom were in their earliest love." In

1880 the secretary says: "Large numbers of penitents were present at the altar at the close of every preaching service; at least 100 souls were either converted or reclaimed from a totally backslidden state." In 1882 324 testimonies were given at the Love Feast in fifty-five minutes. In 1886 fully 3,000 persons, it is thought, were in the audience Thursday afternoon. In 1887 Thomas Harrison, the evangelist, conducted the after services with excellent results. In 1903 Evangelist William A. Sunday was present during the entire week and preached many very powerful sermons, but not many were saved, since nearly all present were church members. Children's meetings and missionary meetings have been held with much regularity for the last thirty years. In 1885 there was an Epworth League Assembly before the meeting, and for several years past the Assembly and the Camp Meeting have been combined, the classes of the former in Bible study, missionary instruction, etc., taking the forenoon, while the afternoon and evening have been given up to sermons. Neither the old-time numbers nor the old-time conditions can be brought back. But the Camp Meeting of the Twentieth Century has still a work to do for the specific revival of church members and their solid upbuilding in righteousness. May it do this as well as the meeting of thirty or fifty years ago did the work committed to its hands.

The first Camp Meeting at Hamilton was begun Monday, August 22, 1859, and closed with a Love Feast the following Saturday. There were thirty-two societies on the ground, and it was estimated that as many as 12,000 people were present on Friday. The ground had been located the year before by a committee, of which L. R. Thayer was chairman, and the Asbury Grove Camp Meeting Association had been organized. Its Presidents

during the half century have been E. F. Porter, T. P. Richardson, J. P. Magee, J. F. Almy, and L. B. Bates. The last named preached at the grove for forty consecutive years. For several years after the beginning there were no cottages, only tents, but the wooden invasion was not long in making its appearance and steadily spreading until to-day the cottages number about 400. The principal avenues are named after the earlier Methodist preachers, together with some of the bishops—Asbury, Lee, Pickering, Mudge, Merrill, Hedding, Fisk, Haven, Hamline, Kingsley. Conversions attended the meetings from the start, and they have never been wholly absent, although declining in recent years, as elsewhere. In 1870 there were supposed to be 300 saved and a very large number received the baptism of the Holy Spirit. In 1871 an eight days' meeting was held, and, despite the furious storm which raged on Sunday, some 500 penitents bowed at the altar during the week's services. In 1872 the Troy Praying Band was the special feature of the revival work. At that time there were fifty-five churches represented on the ground, with 166 cottages and 70 family tents. In 1874 the National Holiness Camp Meeting Association were on the ground for ten days before the regular gathering and aroused a great interest in their special theme. The cottages had increased to 300 by 1878, while there were still seventy tents. This year the leadership of Thomas Harrison was greatly enjoyed, as it has been in some of the years since, including the last two. In 1892 the Association became an incorporated body, securing from the Legislature a charter which provides, as did the previous arrangement, that the property, if the ground ceases to be used for a Camp Meeting shall revert to the Preachers' Aid Society of the New England Conference. The

members of the corporation consist of seven ministers and ten laymen. It is a self-perpetuating body.

About this time the question of Sunday Camp Meetings was much discussed. The Conference session of 1880 had passed the following resolution: "That our Presiding Elders be requested to submit to their first Quarterly Conferences the question whether our Camp Meetings shall be held on the Sabbath, and that they send the result of the vote to our Camp Meeting Associations and request that they be guided by the voice of the church." The result of the vote by the official members of the Lynn District was as follows: Not voting, 38; in favor of the Sunday Camp Meeting, 70; against, 246. So the meeting was continued between the Sabbaths for the next two years. But many felt the time to be too short, and in 1882 the managers deemed themselves justified in inaugurating the change to a longer period. Presiding Elder Thayer says in his report to the next Conference: "The experiment of commencing the meeting near the close of the week and continuing it nearly through the following week seemed to be encouraging and will likely be continued"; as it has been, except that now the meeting commonly closes Sunday night. In 1884 a chapel was erected, and in 1893 a tabernacle, affording better facilities for evening services and for stormy weather. In 1896 the evangelist, Sam P. Jones, had charge of one or two services each day, drawing great crowds. As early as 1860 a special service for the children was inaugurated, which has been continued ever since. There have also been many missionary meetings and addresses on other connectional topics, either before or during the meeting. In 1874 a branch railroad was built, landing passengers near the gate of the enclosure; it was discontinued in 1901. A paper, the *As-*

bury Mentor, was first published for the season of 1901 and has done good work each of the following years, chronicling the doings of the large summer colony which here finds rest amid healthful and religious surroundings. Of late years free entertainment has been provided for the preachers, with the result that eighty or more have been in attendance. "More than a hundred sought the Lord as a Saviour" is the record for 1908.

These bare facts and figures in no way do justice to the good work for God which half a century has witnessed in these solemn shades; to the noble men and women who have labored, to the twelve Presiding Elders of the Lynn District who have carried this burden on their hearts, to the hundreds of preachers who have declared with power the divine truth, to the hosts who have sung and prayed and testified in tents' companies, at the stand, under the trees; to the Love Feasts and class meetings, to the "Asbury Gleaners," the Ladies' Aid Society, the Cottagers' Association, and the Library Association, which have added much to the success of these fruitful years. Great spiritual victories have been won on this hallowed spot, and it may be, as its friends think, that "more souls have been emancipated from sin here than in any other place in New England." Whether this is so or not can hardly be determined, but it is certain that great multitudes will have reason to all eternity to thank God for Asbury Grove. The assessed value of the property is now $78,500, on which there is a mortgage indebtedness of $5,000.

In 1872 a Camp Meeting for the Boston District was inaugurated on some fine grounds covering seventy-two acres at South Framingham. Dr. William R. Clark and Governor William Claflin were among the prime movers. The former became President of the Board of Di-

rectors in 1878 and continued in that office to the end, being preceded only by Dr. Eben Tourgee. They obtained a charter as the South Framingham Camp Meeting Association in 1873. The Presiding Elder of the District was *ex-officio* President of the association. The first year twenty-one society tents were erected and large expectations were indulged. In 1876 the Presiding Elder said in his report: "The beauty of its scenery in field and forest, hill and lake; its salubrity, its accessibility from all points, its railway facilities bringing it within forty minutes of Boston, and the excellent spirit pervading its assemblies—promise to make this the most attractive and the largest Camp Meeting in our Conference." But these anticipations were not realized. There was scarcely room for it between the two large and long-established meetings at Sterling and Hamilton, the latter of which commanded the patronage of the Boston churches, and the former that of the Worcester. Methodism was not strong in the vicinity. Lowell was the only large city whose churches came to the Lake View grounds. Furthermore, a very flourishing Chautauqua or Sunday School Assembly, held on the grounds close to the time of the Camp Meeting, pre-empted the interest and was so much more successful than the other as to dwarf it in importance. Good was done, souls were saved, the surrounding churches were quickened, but after a struggle of twenty years the experiment was abandoned as in one sense a failure, 1891 being the final meeting, and the grounds were given over to the Chautauqua gathering. The Presiding Elder, in his report to the Conference of 1893, says that only four or five out of nearly fifty preachers consulted thought it best to continue.

For the Springfield District a Camp Meeting was be-

gun at Collins Grove, near the railway station, Wilbraham, August 24, 1857. The hours for meals were 6:30, 12, and 5. Prayer-meetings in the tents were commenced half an hour after each meal. Men and women sat apart in the congregation, ladies on the right. The ground was leased for five years at $1 a year, a stand was built, a well was dug, and all necessary arrangements were made. Sixteen tents were erected, forty preachers were present, nearly forty persons were converted, and more than this number of backsliders reclaimed. Thomas Marcy, Presiding Elder, presided, and later, William Gordon. The meetings were held in this place for seven years, there being thirty-five tents in the circle in 1863. Then, in 1864, in response to a demand for a more central location, ground was leased at Hatfield, and there, under the lead of R. W. Allen and David Sherman, the good work went on. The converts and reclamations in 1865 were about 100. In 1867 thirty-four society and thirty-six private tents were erected. The last meeting held here was in 1871. In that year the Springfield District Camp Meeting Association was organized, with a constitution similar to that at Hamilton. Five preachers and eight laymen made up the Association. A new ground of seventy-four acres, subsequently named Laurel Park, was immediately purchased in Northampton, and $5,000 paid to fit it up. The ground was carefully laid out by George Whitaker, then at Westfield, and an excellent first meeting held in August, 1872, Ira G. Bidwell, Thomas Eddy and E. R. Thorndike preaching the three sermons at the dedication. In 1876 there were thirty-eight society tents put up, and seventy-two private tent lots rented. In 1881 one hundred tents and cottages were occupied. At that time the property was worth $15,800. In July, 1888,

was held the first meeting of the Connecticut Valley Chautauqua and Sunday School Assembly (undenominational) which has continued to the present to be a source of great profit and interest to large numbers of people. The Presidents of the Camp Meeting Association from the beginning have been Messrs. Cheney Bigelow, Lewis H. Taylor, Richard Tucker, Horace Jacobs, M. D., L. C. Smith, A. J. Pease, Ira B. Allen, Rev. Charles E. Davis and Rev. J. P. Kennedy. These grounds, on which there are now about 100 buildings, fill the same place for the western part of the Conference that Hamilton does for the eastern and Sterling for the center, affording a delightful spot for summer homes under Methodist auspices, and perpetuating as much of the old-time Camp Meeting spirit as the changed circumstances appear to permit. The three meetings are a very important item in the church activities of the year.

Camp Meetings and revivals have the closest possible relation, in that the latter have so frequently sprung from the former, while the former are in themselves revivals. Methodism was in its beginning a revival, and has had it for its avowed object ever since "to evangelize the continent, and spread Scriptural holiness over these lands." Its history in every portion of the country is filled with accounts of very marvelous manifestations of the grace and power of God in the salvation of men. And the success achieved in the part of the country of which we write has been along the same lines and by precisely the same methods as elsewhere. It is from Methodism that other denominations in these later days have adopted the revival system, while they have not hesitated at any time, even when denouncing our ways most severely, to take into their churches great numbers of those converted at our altars. That we believe in re-

vivals does not need to be stated, nor is there need, perhaps, to spread upon these pages any extended accounts of their operations. It has been the exception when a Methodist preacher did not have a revival in each charge during some one or more of the years of his brief pastorates. This has been his constant aim and prayer. Either with or without external help, as circumstances seemed to dictate, he has manfully assailed the citadels of sin and has usually won many trophies. When conditions were favorable there have been great in-gatherings. Probably the largest on our records was in 1842 at Bennet Street, Boston, under the preaching of John Newland Maffitt. In six weeks 900 were converted, or supposed to be, of whom over 600 were taken into the church. Maffitt was a marvelous orator, most gifted in prayer, and one of the sweetest singers that God ever made. His power over the crowds he drew was magnetic in the highest degree.

In 1848 and 1849 at Chicopee, where James Porter was pastor, there were 390 converts. Accessions of from 100 to 200 have been comparatively common at many periods. In 1842 and 1843, when Elder Knapp and the Millerites were arousing and alarming the country, there was a general condition of revival, followed, it is true, by no little reaction, as is too generally the case, and yet on the whole promoting the work of the Lord. Our churches also shared in the widespread revival of 1857, in the special interest awakened through D. L. Moody's Boston campaign of 1877, Gipsy Smith's in 1906, and J. Wilbur Chapman's in 1909. Praying Bands of consecrated laymen or of young men from the Theological School at various times have done great service. The four days' meetings of eighty years ago have been renewed in recent years with excellent effect. There have been Pas-

tors' Retreats quite lately at Springfield, Worcester, Boston, Cambridge, and Salem, where the ministers have taken close counsel together concerning the deep things of God. And while it cannot be denied that revivals of the ancient sort have become more difficult in these days, nevertheless, since man's ways of sin and God's methods of salvation are essentially the same, there is still a call to build up Zion by winning from the world those whose hearts have been touched by grace divine, and by drawing the net when God moves the waters.

Plate XVII UNDER THE OLD ELM, BOSTON COMMON, 1866

CHAPTER FOURTEEN.

CONCLUDING REFLECTIONS.

It seems appropriate, in guiding this volume toward its close, to present a concise summary of the special points wherein the Conference has excelled, and then to inquire what lessons may be drawn from the past for the benefit of the present and future. As to the excellencies which have been touched upon in the previous chapters (where particulars will be found) and which will here be grouped together, it may be said that the same New England brains and energy which have made this section so great a power in the country have, naturally, inevitably, shown themselves also in the church, and not in the Puritan churches alone, but in the Methodist as well, for they have come from the same stock. Just as there is no State in the Union like Massachusetts, so the Massachusetts Methodist Conference has made a mark unique and unsurpassed in the denomination.

The Church owes to it no less a gift than its constitution, drafted by Soule; and the delegated Conference, a main feature of that constitution, an improvement of the most vital sort, was brought about mainly by the insistence of the New England men who rightly resented being shut out in voting power, by those nearer the center. We furnished four of the six leaders with creative minds who, as Bishop Simpson says, "gave breadth and energy to connectional movements" in those days—Soule, Hedding, Fisk, and Ruter. The first two of these controlled the church for twenty years (1824-44) and

then Hedding alone was the leading spirit for eight years more. Seven other Bishops have been raised up within our bounds or have been members with us from four to thirty-two years—Gilbert Haven, E. O. Haven, Henry W. Warren, Willard F. Mallalieu, John W. Hamilton, James W. Bashford, and Edwin H. Hughes. This record is unequaled anywhere else in the church. Two other members, Wilbur Fisk and James R. Day, were elected but declined to be ordained; even as did Soule for a season, until the General Conference got ready to come to his terms. Five others were born in New England—Janes, Hamline, Baker, Clark, Parker; and six others—Bowman, Andrews, Ninde, Burt, McDowell, Oldham—were educated in part in our institutions, thus imbibing our ideas. The total is therefore twenty-two of episcopal rank (twenty-two out of seventy-four) whom we have supplied or strongly influenced and taught.

We have had our full share also of other connectional officers. The list would include three Book Agents—Joshua Soule, Martin Ruter, and James Porter; and five Secretaries—J. O. Peck, S. L. Baldwin, R. S. Rust, John W. Hamilton, and W. I. Haven. Ruter was secretary of the General Conference; five—Charles Adams, Edward Cooke, J. P. Magee, E. A. Manning, and James Mudge—were assistant secretaries. Miner Raymond was chairman of the Committee on Slavery, James Porter of the Committee on Sunday Schools and Tracts, Joseph Cummings of the Judiciary Committee, of the Committee on the State of the Church, and of the Committee on Revisals; Daniel Dorchester also of the Committee on Revisals. We have provided three chairmen of the Committee on Missions—Gilbert Haven, George S. Chadbourne, and W. N. Brodbeck; and S. F. Upham was

three times Chairman of the Committee on the Itinerancy. It was David Sherman's motion in 1868 that first gave Methodist women an opportunity to vote along with the men on a great constitutional question. It was the action of the New England Conference, 1812, in electing reserve delegates that established a precedent followed ever since.

It is known to all that this Conference led in the anti-slavery fight. Under the stimulus of Orange Scott and a few others like-minded, earliest of any it saw plainly the thing to be done and, as a whole, in spite of the fact that some of its strongest men held back, taking most conscientiously another view of the best method, it adhered to this course without faltering to the end. It was the first to form an anti-slavery society, the first to send a delegation of abolitionists to General Conference, the first to call, in 1840, for such a change in the General Rules as would bar slaveholders from the church. In 1844 it forced the issue on a comparatively indifferent and hesitating Church, compelling the decisive action against the toleration of a slaveholding Bishop which determined all our subsequent denominational and national history. As Dr. J. M. Buckley has said: "Without New England influence in the General Conference of 1844 there is not the slightest reason to suppose that any serious action would have been taken." We have dwelt on this matter so fully in chapter eight that nothing more need be said here.

Scarcely less signal is the leadership of this Conference in the campaign against heathenism to free the slaves of Satan. Besides organizing the first effective domestic missionary society at Lynn Common, in February, 1819, it organized also the first distinctively foreign missionary society in the denomination, at Boston,

August 17, 1831; it gave to the church its first foreign missionary, Melville B. Cox, for Africa, in 1833, and sent after him speedily as the first re-enforcement, Rufus Spaulding and Samuel Osgood Wright. Bishop Haven was the first white Bishop to give himself to its inspection at the peril of his life. Equally conspicuous is the primacy of this Conference in our first important mission as a church to the aborigines. It was Jason Lee, called out by Wilbur Fisk, and accompanied by Shepard and Edwards of Lynn, as well as by his nephew, Daniel Lee, and by David Leslie, also a member of the Conference, who accomplished such great things for the Flathead Indians of Oregon and for the establishment of the United States power in the Pacific Northwest. The first missionary to make good our footing in South America, at Rio Janeiro, was Justin Spaulding from this Conference. The founder of our missions in India and Mexico was William Butler. The first one sent to India as Editor of Books and Periodicals was James Mudge. The mainstay of our Mexico work for thirty years has been John W. Butler. Twenty-five members of this Conference, past and present, have been engaged in the foreign mission field. The Woman's Foreign Missionary Society was organized at Boston by women of this vicinity, and they have supplied all the editors of its chief periodicals, as well as the publishers, from the start. As a missionary to seamen Edward T. Taylor has had no equal.

In the matter of education, most emphatically this Conference has set the pace. As the eleventh chapter shows in detail, it started the first Conference Academy at Newmarket and Wilbraham, scoring a permanant success where others either drew back altogether or tried so feebly that nothing lasted. Part of the credit for the

first abiding college, at Middletown, is ours. And so is all the honor for inaugurating the first theological institution at Newbury, Concord, and Boston, in the teeth of bitter opposition from about all the rest of the church. It was also the first to establish an educational society which maintains still an independent existence, although in most respects it has merged its activities in those of the whole church, which has taken pattern by our example. In the number of its educated men it probably surpasses all other Conferences, although exact data on this point are not available. It can be equaled by only one or two at the most. More than sixty institutions, American and European, have contributed to the mental furnishing of its members, the Boston University having educated about 125, and the Wesleyan University about fifty-five. It has forty-two special appointments on its roll, more than any other Conference exhibits, and has a predominance of names in Sprague's "Annals of the American Methodist Pulpit," and in "Who's Who in America."

As to the world of print, it established the first Methodist weekly paper on the globe, and the first of its kind in any denomination, carried on for no private gain. One of its members, Timothy Merritt, inaugurated the first periodical, "The Guide to Christian Perfection," in any land or at any time devoted to the highest religious experience. It has among its present members and prominent laity twenty-seven who have issued books, some of them standing sponsor for a large number, and among those who have passed on have been many who have done very admirable work in this line. To take out of Methodism the literary contribution and influence of this Conference would leave an exceedingly serious gap.

This Conference first admitted lay delegates as mem-

bers to its sessions. It first adopted the method of self-entertainment, in which good work it still sets an example, followed so far by only a few. It is the only Conference that has a set of records reaching without a break back to the beginning of the last century. It is the only one that has published a History of high grade whose expenses were fully provided for before the manuscript had been much more than begun; the only one, so far as we can ascertain, with five secretaries covering in their terms of office nearly 100 years; the only one with seventeen families that have given to Methodism 2,608 years of ministerial service.

Very much might be said concerning the effect it has produced upon the church at large. In addition to its bishops, missionaries, educators, editors, authors, who have sent out such prolific and prodigious streams of influence, a very long list might be made of its preachers, of those upon whom it has laid for a longer or shorter period a molding hand, who have partaken of its spirit, have been more or less filled with its ideas, and then have gone forth to spread them in other sections. We refer not now to the vast hosts which have issued from the halls of its educational institutions (to whom a separate chapter might well be given), but simply to those who have occupied its pulpits for a season and then have been called elsewhere to prominent places. We must not attempt a catalogue of these. Suffice it to mention merely a few—J. N. Maffitt, Willliam Beauchamp, L. D. Barrows, M. L. Scudder, W. S. Studley, J. A. M. Chapman, H. W. Bolton, I. G. Bidwell, C. W. Cushing, O. A. Brown, Merritt Hulburd, R. R. Meredith, A. B. Kendig, J. W. Hill, S. M. Dick, E. J. Haynes, W. P. Odell, Wallace McMullen, J. W. Johnston, C. L. Goodell, L. A.

Banks, Daniel Dorchester, L. H. Dorchester, Luther Freeman, J. R. Shannon, G. R. Grose, W. N. Mason.

There are some other ways in which the New England Conference, which may be taken just here as a representative of New England generally, has affected the entire denomination. It was the chief factor in bringing about certain needful conformities to the customs prevalent in other denominations, customs very desirable on the whole, conformities which Methodists elsewhere strongly resisted for a time, but eventually accepted either wholly or in part. We refer to the pew system; the seating of the sexes promiscuously or by families, instead of separating the men from the women as though they would harm each other or be unable, if placed together, to give attention to serious things; the erection of steeples, whereby the primitive, barn-like chapels or meeting-houses became respectable churches with an ecclesiastical air; the introduction of musical instruments and choirs to lead in the praise of the Lord. That these things are in the line of progress and civilization will scarcely be doubted, however much it may be necessary at some points to guard them from abuse. Without setting forth New England Methodism as in every respect a model, or claiming for it any monopoly of either goodness or greatness, we may justly say that it has exhibited a strength and exerted an influence wholly out of proportion to its numbers or wealth, that it has carried the banner at very many points, that the fathers of this Conference were extraordinary men, and their sons have not been unworthy of such sires.

In reviewing the 120 years of New England Methodist history which have been so inadequately compassed in this volume, some conclusions thrust themselves upon us and must find record here. Comparisons of the past

with the present are inevitable and, when rightly made, very profitable. It is thus that history speaks to us and gives up its accumulated wisdom. The Methodist invasion of New England, its determined onset and vigorous impact upon the strongly entrenched forces of theological Calvinism and practical heathenism in these regions, was, without question, a victorious one. Its victories prove that what ought to be done can be done, that however slender the resources and however imposing the obstacles, if there be truth and faith there will be triumph. This was demonstrated long ago by the apostolic band in their siege of the Roman empire, by Luther in his assault upon the mighty Roman Catholic church, and by Wesley in England. We may well lay it to heart now in our own conflicts. Our fathers had complete faith in their mission and their message. They fully believed they were needed here, that there was a great work to be done, and that they were the men to do it. They had a cause for which they were fully willing to die. They paid no heed to difficulties and discouragements. They simply pressed on, and on, and on. They would not suffer themselves to be turned aside from their great purpose by anything whatsoever. To that which God had called them to do they committed themselves unstintedly, persistently, prevailingly. They had a measureless love for the Saviour, and an absorbing passion for souls. The mighty spirit of God was upon them, working in them and through them. They were filled with fire and fervor, and fearlessness, with an undying devotion and a tireless energy, with a purpose both sublime and intense, with an irresistible eagerness to fulfill their calling. As a company of men they have scarcely been surpassed since the days of the apostles, and perhaps not then. This, at least, is the impression they make upon

us. There was a tremendous vitality there, something electric, magnetic, magnificent. They were dead in earnest. The momentum of the movement was immense. The men on horseback, the circuit riders, were a conquering cavalry, and charged home with power. The saddle-bag brigade was a thundering legion, and the lightning of their word slew multitudes. They were knights, not of a table round, but of a round or circuit terrible in its exactions and sufferings, its perils and privations, but terrible also in its executions, and the master strokes of conquest.

And the question imperatively arises, have we the same spirit? It is not a question to be easily or lightly answered. Many considerations enter into the matter. There is always a glamour over the past, a fact which we should fully recognize; there is an enchantment lent by distance; the evils of those days, the things that if better known would discount our admiration, are not clearly discerned or are wholly forgotten. The present, by its very familiarity, stands at a disadvantage. Then again, we must remember the same spirit will, of course, manifest itself differently, will take on dissimilar shapes, under different conditions. We have no wish to repeat the conditions of the past, the ignorance, the poverty, the hardship. We live in better times, so far as material circumstances are concerned. Higher culture and larger means make impossible, as well as unnecessary, some of the doings of other days. It is easy also to confound fundamentals and accidentals, to conclude that because there has been a wide departure in regard to certain non-essential, unimportant things, there has therefore necessarily been a corresponding disloyalty in essentials. This would be a serious mistake, but it is often made.

It is well then for our guidance, it is indeed necessary,

to inquire just at this point, what are the real essentials of primitive Methodism; what are those things which are so fundamentally typical that without them it cannot be the same but must be something inferior? Three things, to my mind, have a claim to this high distinction. In the first place, *Christian experience,* personal, positive, definite, and glowing. From the beginning Methodism's emphasis on this has been its primary idea, its chief contribution to the life and thought of the church universal. It is this, Christian experience, which has given to the Methodist preaching its greatest power, it is this which has lain at the root of its most peculiar institutions, it is this which has mainly shaped its doctrines. In the second place, there has been *zeal,* all-consuming, quenchless, luminant, producing an aggressive evangelism, an incessant activity, a readiness to sacrifice self which made the trials of the itinerant easy and the burdens of the laity light. "Christianity in earnest," "primitive Christianity restored," it was called, and its members were said to be "all at it and always at it." These familiar phrases go far in the way of explaining our success, they go to the root of the matter, and when they cease to be applicable to us we shall have radically departed from old-time Methodism. In the third place I put our system of *doctrine,* Scriptural, preachable, practical, effective, and thoroughly reasonable. Whether our fathers were strictly orthodox or not according to the usually accepted interpretation of that term, they did not curiously or carefully inquire. Indeed, they were commonly accounted, as they knew, terrible heretics by those who plumed themselves on their orthodoxy and laid exclusive claim to that name, but this did not trouble them in the slightest degree. They were bent on saving men and the teachings that worked well

for this purpose had all the divine guarantee that they deemed necessary. A progressive conservatism marked them in this, as it did in their ecclesiastical polity. They were not afraid of changes in doctrine or discipline if so be that the change gave promise of better results; nor were they quick to discard the old simply because its workings were attended with difficulties and were not entirely ideal.

Now, wherever these three things abide it seems to me we have all that is essential to constitute old-time Methodism, and to acquit us from the charge of fatal departure therefrom. Do they abide? Do they? Our answer must be, they do abide in large measure, but there is pressing need of their increase. I believe that the spirit of the fathers is here to-day very deeply, but it lacks much of the opportunity for manifestation and development which was given to them. Circumstances very largely create heroes, or at least bring to fruition the heroic germs which otherwise would have slumbered or perished within them. All history teaches this. Lincoln and Grant would not have been discovered, either to themselves or to the world, for what we know them, had they lived in an ordinary period. The men of '61, it proved, were as ready to die for their country as the men of '76, although before the flag was fired upon many doubted it, and no one could be entirely sure. And who can really question that there would be as prompt a response as then to-day if the liberties of the land were actually endangered. Even so, I am disposed to think that the race of heroes and prophets and martyrs has not at all died out in the church, any more than in the nation, while the generations have followed each other. I am ready to affirm that John W. Merrill was well qualified to stand beside his father, Joseph A.,

George M. Steele beside Joel, Samuel F. Upham beside Frederick, and Lewis Benton Bates beside Lewis Bates.

I believe this heartily, and yet I cannot refrain from adding that there are certain tendencies at work in these days which make for degeneration, which make it peculiarly difficult for us to maintain Methodism in its pristine purity, and there are certain developments which unless checked will lead to disaster. It must be admitted that increased material resources and magnified fortunes, a place in the seats of power and in the halls of the learned, are extremely liable to diminish spirituality. It is so with individuals, it is so with organizations. When Christianity mounted the throne of the Cæsars it deteriorated. An established church, as a rule, is a worldly one. We are in substantially that position and are feeling those effects. There is not the emphasis placed on personal experience and its proclamation that once there was. The decadence of the class meeting, the falling off at the prayer meeting, the passing of family prayers, the disuse of fasting or abstinence, the infrequency of the love feast, are tokens of this tendency. Nor have we all the all-consuming zeal of early days. We see it now among the Socialists and Suffragettes much more than among the Methodists. It is they, not we, who are full charged with a high purpose which will not let them rest, a purpose whose fierce onrush carries them off their feet, and lifts them beyond themselves and provokes them to indiscretions. We have dropped our indiscretions, our peculiarities, perhaps are a little ashamed of them, have settled down to be like the denominations around us, have become increasingly conformed to their ways, even as they have increasingly adopted ours. Doctrinally, too, we are in some danger, a danger of losing in the midst of modern adjustments,

which, however necessary, are perilous, that firm grip on the great essentials which must at all risks be maintained, and that once was far easier than now. There is still need that we sing Faber's familiar lines:

> Faith of our fathers, holy faith,
> We will be true to thee till death!

The skepticism of the times has made some inroads and should be vigorously resisted, not in the interest of bondage to outworn symbols or empty phrases and impossible dogmas, but in the interest of loyalty to the King and the truths that take hold on salvation.

Our problem is how to combine with our present culture and larger means the old simplicity and intensity, the former faith and freshness and fervor, the inwrought experience and outspoken testimony. A clear head and a clean heart, solid learning and profound feeling—can these things go together? Our problem is to make them; and in these very unheroic times to develop and exploit the heroic spirit. It surely is not necessary, though easy, to sacrifice the good things of the past in order to attain or retain the good things of the present. We have yielded to this tendency, it seems to me, in too large a measure. We must call a halt in this direction. The demoralization of prosperity is somewhat upon us. What will save us from the worldliness and decay which threaten? What will bring back more of the old-time religion? Fuller acquaintance with that time will certainly help. Alcibiades, the Athenian, declared that the victories of Miltiades would not permit him to sleep. Are we sleeping? We should not take such comfortable naps were the victories of our fathers more constantly before us. Wordsworth sings, concerning an incident in English history connected with the wars of York and Lancaster:

Armour rusting in his halls
On the blood of Clifford calls:
'Quell the Scott,' exclaims the lance—
'Bear me to the heart of France,'
Is the longing of the shield.
Tell thy name, thou trembling Field;
Field of death, where'er thou be,
Groan thou with our victory.

We who wield not lance and shield, but spiritual weapons of finer fiber, may, and should, likewise feel the call to emulate the achievements of our predecessors. The past speaks, to some of us, very loudly. May it speak to all, and to deepest effect. If "the glory of the children are their fathers," it is also true that the glory of the fathers is to have children worthy to bear their names. "Our fathers trusted in thee, they trusted in thee, and thou didst deliver them." Yes, and God will equally deliver us if we equally trust in him, and work for him; will be with us as he was with them, so that we may declare to the generation following us, with similar satisfaction, his mighty acts and marvelous deeds.

We must not rest in the achievements of the past, nor look upon them as unapproachable; no, rather let us learn from the past how to surpass it. In some particulars we have made glorious advances. There is a higher plane of morals in both membership and ministry. There are fewer expulsions, fewer church trials, fewer fanaticisms and eccentricities. There is less intolerance, crudity, cantankerousness, contentiousness, coarseness. We have finer temples in which to worship God. We have great universities and hospitals, and a multiplicity of institutions, of organizations, whereby to upbuild the nation and benefit mankind. But whether, on the whole, in real religion, in genuine piety, in deep spirituality,

we are better, who shall say? No one, perhaps, is competent to give a dogmatic answer or to speak otherwise than cautiously on that point. No one has a sufficiently extensive and minute knowledge of both periods, of the inward motives as well as the outward manners, to pronounce positively and conclusively on that subject.

But this at least, I think, we may say: In proportion as the spirit which was so prominently stamped upon the church of that period is predominant now we shall take the world for Christ. With our increased wealth, education and other advantages, if we have the old-time spirit we shall sweep everything before us. We are not bearing the burdens or making the sacrifices that they did. Perhaps we see no need so to do, we say there is nothing now which demands it. But may it not be that this very attitude, this too easy-going feeling, indicates a blindness, a deafness, a dullness on our part and is one of the things we should most jealously watch against. Is there not a call for heroism now? Has the earth yet been conquered for Christ? Has even Massachusetts or Boston been sufficiently saved from its sins? Have all the achievements that are worth while been wrought? No, no. No more in spiritual than in physical things is this true. We are summoned to subdue the world for Jesus, the world at home and abroad. It lies about us, and beyond us, most invitingly. The fields are white for the harvest. The laborers are still much too few. More volunteers are needed for foreign missions, more also for the destitute districts of the domestic lands, for slum work, for the wide frontier, for the foreign peoples that throng our streets. Ten times as much money as appears to be forthcoming is an absolute necessity if the large tasks that await us are to be mastered. In giving the funds, or in raising them, or in doing other hard

things that should be done now, there may be as much heroism exhibited as there ever was in threading the thickets, or swimming the rivers, or climbing the mountains, or sleeping under the stars. The word of the prophet still needs to be uttered, and that word is never a popular one. True patriotism, we say, is seen as much in the purification of politics and the deliverance of the people from the oppressions of corporate greed as on the battlefield or the firing line; even so true devotion to Christ can be displayed in a multitude of ways. The vital question is, are we responding as promptly and eagerly to the calls of God which our circumstances make imperative as did those who went before us to the calls which pressed upon them?

We owe a great debt to the fathers, to those godly men, alert, alive, elastic, apostolic, ever ready, afraid of nothing. They declared the whole counsel of God, they preached an undiluted gospel, they uncovered the pit of woe, they opened the gates of paradise, with the fervor of Paul, the pathos of John, the sternness of James, the rock strength of Peter. They told men of their lost condition, and its only remedy. They proclaimed free grace and dying love, the cross of Jesus and the power of the Holy Ghost, deliverance from all sin and the full reign of perfect peace. You feel as you study them that they were terribly in earnest, that they were not thinking of themselves, that they held their life cheap, and lived in constant communion with God. How much they prayed! How grandly they sung! How full they were of faith, and of hope, and of Hallelujahs. They said:

> The love of Christ doth me constrain
> To seek the wandering souls of men;
> With cries, entreaties, tears, to save—
> To snatch them from the gaping grave.

For this let men revile my name;
No cross I shun, I fear no shame;
All hail reproach; and welcome pain;
Only thy terrors, Lord, restrain.

My life, my blood, I here present,
If for thy truth they may be spent;
Fulfill thy sovereign counsel, Lord;
Thy will be done, thy name adored.

Give me thy strength, O God of power;
Then let winds blow, or thunders roar,
Thy faithful witness I will be;
'Tis fixed; I can do all through thee.

This was their spirit. They felt that the King's business could not wait. Their headquarters were in the saddle. They followed the counsel which Wesley wrote to George Shadford, they published their message in the open face of the sun and did all the good they could. Joshua Marsden of the British Conference, who visited the United States in 1802, wrote of the preachers whom he met: "I was greatly surprised at such examples of simplicity, labor, and self-denial. They appeared as much dead to the world as though they had been the inhabitants of another planet. In England Methodism is like a river calmly gliding on; here it is a torrent rushing on and sweeping all away in its course. In the great work of awakening careless sinners and inspiring the new settlements the Methodists have no equals." Could a visitor to these shores now bear as strong a testimony to our high qualities and our achievements? It is well for us at least to meditate a good while upon this matter.

The fathers have left a mighty monument. When can their glory fade? Time may mar the marble that marks their resting place, the meeting-houses that they reared may turn to dust, the records that they made with pen

or type may be lost to human vision, nevertheless they themselves shall ever live, live in the millions whom they drew into a divine fellowship, live in the flames new kindled on a thousand altars, live in the whole Christian church which felt the glorious impulse of their labors and in the wide world which is a different place because they toiled. It is for us to be stirred by their deeds, to be made ashamed of our littleness as we see their largeness, to be set on fire with love divine as we see how closely they walked with God. They call to us—Asbury and Lee and Pickering, Hedding and Fisk and Merritt. They say, Build carefully on the foundations which we laid with our toils and tears, let not Methodism be turned out of the channel which we dug for it at such heavy cost, let no alien standards be reared where we held aloft the banner of the Christ.

We must heed their monition. We must. We have a great trust. Great resources are ours, and grave responsibilities. Our mission is by no means ended, either to the world at large or to other denominations that have already gained so much from their association with us. We have done a mighty work. There is still a mighty work to do. We must magnify our mission, and our place among men. We must look up and speak out. Above all we must conserve our spiritual life. First, the Kingdom. Eternal interests must be paramount. *Things* must not get into the saddle. The soul must rule. Even social service, and humanitarian or philanthropic endeavors must not be allowed to thrust aside fellowship with the Infinite, reverent worship of the Creator, purification of the heart, a life freed from all unrighteousness. If we let our spiritual temperature be lowered to the philosophical frigidity of the day we

shall fail. The old-time battle-cry, shouted at the Camp Meeting and the altar, was "Holiness to the Lord." It still should have place at the front. Its absence is not a good omen.

In the Episcopal Address at Baltimore Bishop Goodsell said: "Until there is a fuller acceptance of the doctrine of perfected love as the privilege of the believer in this life we cannot feel it our duty always to stay out of communities sufficiently occupied as to numbers but not as to testimony." In other words, the sole excuse for our presence in places which already have the ordinary gospel is the raising of a higher standard of Christian experience than that which others preach; and our special testimony must be to the power there is in Jesus to save to the uttermost. With this perfectly agrees the Historical Statement and the Episcopal Address printed regularly in our Discipline. The one says: "God's design in raising up the Methodist Episcopal Church in America was to spread Scriptural holiness over these lands." The other says, speaking of the Wesleys in England: "God thrust them out to raise a holy people."

It is true that we need not employ precisely this language. The phrases of the former time were not all of them theologically accurate, the terms used were scarcely Scriptural in the sense put upon them, many of the expressions we should now find objectionable, indefensible, untenable, but the experience was genuine and unspeakably precious, and a power was undeniably imparted that we greatly need. We can better afford to put up with some crudities of language (although, of course, the less of this the better) than to lose the very crown of redemption and the vital earnestness

of an uncompromising religion. To be completely saved each moment up to all attainable light, to permit ourselves no doubtful indulgences, to be consecrated and purified in the largest sense made known to us by the Spirit as our privilege—surely this is a plain duty, and on no account to be neglected or thrust into the background. Our Camp Meetings once were signalized by these victories, our church altars and prayer meetings knew the joyful sound. Can it not be brought back? It must be if we are to have the highest and largest success.

Our aim must me, as I look at it, to grasp all the good there was in the past while keeping clear of its deficiencies; to have the burning heart without the wild fire, the zeal combined with larger knowledge, the substance of doctrine in newer dress. We must give more, and do more, and be more. We are going to. While we cry, All hail to the fathers, we do not propose to stand still ourselves. We mean to improve upon their example. The future is bright. Though it will inevitably be different from the present at some points, even as the present is from the past, God is guiding it and us. He has not forgotten his people, nor will he. His cause shall prosper in our hands, even as it did of yore, and yet more abundantly.

When he first the work begun,
  Small and feeble was his day;
Now the word doth swiftly run;
  Now it wins its widening way.
More and more it spreads and grows,
  Ever mighty to prevail;
Sin's strongholds it now o'erthrows,
  Shakes the trembling gates of hell.

Sons of God, your Saviour praise!
He the door hath opened wide;
He hath given the word of grace;
Jesus' word is glorified.
Jesus, mighty to redeem,
He alone the work hath wrought,
Worthy is the work of him,
Him who spake a world from naught.

Saw ye not the cloud arise,
Little as a human hand?
Now it spreads along the skies,
Hangs o'er all the thirsty land;
Lo! the promise of a shower
Drops already from above;
But the Lord will shortly pour
All the Spirit of his love.

—*Charles Wesley.*

APPENDICES

APPENDICES

I. MEMBERSHIP LIST

The following list of all who have been full members of the New England Conference from the beginning to the present time has been prepared with great care, chiefly by the Rev. Alfred Noon. Those who were simply transferred here for ordination and immediately transferred out without receiving an appointment with us are not entered. Those now on trial are given in a separate list at the close. Lorenzo Dow does not appear because, though received on trial, in 1798, he got no further. Billy Hibbard does not appear because, although admitted on trial, in 1798, he was not received in full till 1800, when the Conference had just been divided, and he fell into the New York portion. The total number, with the thirteen in the supplementary list, is 1,260.

Abbott, A. O.
Abbott, T. J.
Abercrombie, E. E.
Adams, A. P.
Adams, Charles
Adams, John
Adams, J. A.
Adams, J. F.
Adams, L. W.
Adams, O. W.
Adams, R. G.
Adams, W. H.
Adams, Zenas
Ainsworth, C. W.
Alderman, M. P.
Aldrich, D. B.
Allen, Joseph
Allen, J. F.
Allen, R. W.
Alley, H. G.
Allyn, Robert
Ames, J. A.
Anderson, J. P.
Andrews, H. P.
Andrus, Luman
Antrim, E. M.
Archibald, A. R.
Arnold, Robert
Asbury, Thomas
Ashcroft, N. B.
Aspinwall, N. W.
Atkins, C. H.
Atkins, Daniel
Atkins, S. G.

Atkinson, Kinsman
Atwell, John
Avann, J. M.
Avery, E. K.
Ayer, J. S.
Ayer, Philip
Ayers, E. E.
Ayres, W. M.
Bagnall, W. R.
Bailey, A. F.
Bailey, G. M.
Bailey, John
Bailey, J. M.
Bailey, Stephen
Baird, A. W.
Baker, Charles
Baker, Henry
Baker, Joseph (1802)
Baker, Joseph (1829)
Baker, Samuel
Baldwin, S. L.
Baldwin, W. W.
Banister, D. K.
Banister, Warren
Banks, L. A.
Bardwell, William
Barker, Darius
Barker, Isaac
Barnes, C. C.
Barnes, J. W. F.
Barney, M. R.
Barrows, F. Q.
Barrows, J. S.
Barrows, L. D.
Barrus, H. G.
Barstow, William
Bartlett, J. A.
Bashford, J. W.
Bassett, J. F.
Batchelor, David
Bates, G. W.
Bates, Lewis
Bates, L. B.
Baylies, Andrew
Beal, Albert
Beale, Oliver
Beauchamp, William
Beaudry, L. N.
Beckley, Guy
Beebe, E. M.
Beekman, Garrett
Beeman, L. L.
Bell, L. E.
Bemis, J. W.
Bemis, Nathaniel
Bennett, Leonard
Bent, G. R.
Benton, Erastus
Benton, Sanford
Best, E. S.
Bidwell, I. G.
Bidwell, I. M.
Bigelow, I. B.
Bigelow, Noah
Binney, Amos
Birney, L. J.
Bisbee, R. E.
Bishop, Benjamin
Bishop, J. L.
Bishop, Truman
Bishop, T. W.
Blackett, C. W.
Blackmer, W. P.
Blake, Ebenezer

Blake, E. A.
Blanchard, David
Bliss, J. J.
Bloodgood, John
Bolles, Lorenzo
Bolton, H. W.
Bonner, Arthur
Bonney, Isaac
Bontecou, J. C.
Booth, H. S.
Borden, Reuben
Bostwick, Shadrach
Bosworth, L. A.
Bosworth, O. E.
Bowen, J. W. E.
Bowen, Reuben
Bowers, W. W.
Bowler, George
Bowler, J. A.
Boyden, Luman
Bradford, E. B.
Bradley, Enoch
Brady, J. B.
Bragdon, C. P.
Bragg, L. D.
Bragg, S. A.
Braman, W. A.
Branch, Thomas
Bray, Sullivan
Breen, S. E.
Brett, Pliny
Brewster, L. R. S.
Brewster, W. H.
Bridge, H. M.
Bridge, J. D.
Bridge, W. D.
Bridgham, E. C.
Briggs, John
Brodbeck, W. N.
Brodhead, John
Bronson, Dillon
Brown, Benjamin
Brown, David
Brown, J. B.
Brown, O. A.
Brown, T. G.
Brownson, Hector
Brumagim, D. M.
Brumley, Daniel
Buck, Amasa
Buck, David
Buckingham, H. G.
Budd, Wesley
Buffington, R. P.
Bugbee, L. H.
Burge, Dyer
Burgess, Peter
Burlingham, Eratus
Burnham, Benjamin
Burrill, J. T.
Butler, H. G.
Butler, J. W.
Butler, O. S.
Butler, William
Butters, G. S.
Cadwell, John
Cady, Jonathan
Cahoon, C. D.
Caldwell, Augustine
Campbell, Giles
Campbell, James
Campbell, J. W.
Campbell, W. S.
Candlin, Joseph

Canfield, Ezekiel
Cannon, George
Canoll, Angelo
Capen, John
Carlander, S. L.
Carlyon, J. T.
Carr, David
Carter, C. A.
Cartmill, Jonathan
Cary, J. G.
Cary, S. C.
Case, J. W.
Cass, J. A.
Cass, W. D.
Cassidy, W. M.
Caton, N. M.
Causey, L. P.
Cederberg, C. A.
Chadbourne, G. S.
Chadbourne, J. P.
Chaffee, J. R.
Chaffee, W. G.
Chamberlain, J. F.
Chamberlain, Luther
Chan, Lok Shang
Chandler, T. E.
Chaney, Jonathan
Chapin, D. E.
Chapin, Nathaniel
Chapin, Solomon
Chapman, G. E.
Chapman, J. A. M.
Chapman, M. B.
Charlton, J. E.
Chase, C. G.
Chase, E. S.
Chase, J. F.
Chase, S. F.
Cheney, D. D.
Cheney, G. H.
Cheney, W. A.
Clapp, W. A.
Clark, Abner
Clark, C. J.
Clark, G. W. H.
Clark, John (1793)
Clark, John (1847)
Clark, J. M.
Clark, L. B.
Clark, W. R.
Clarke, G. H.
Clay, Bradbury
Cleaveland, H. A.
Cleveland, T. C.
Clymer, J. F.
Coate, Michael
Cobb, A. H.
Cobleigh, N. E.
Coffin, E. W.
Coggeshall, S. W.
Colburn, W. W.
Cole, J. W.
Coles, D. S.
Collier, F. N.
Collins, L. C.
Collyer, G. L.
Collyer, I. J. P.
Conte, Gaetano
Cook, A. A.
Cook, W. F.
Cook, W. H.
Cooke, Edward
Cooke, G. A.
Cookman, J. E.

Coolidge, J. W.
Coon, G. W.
Coons, J. E.
Coope, Thomas
Cooper, V. A.
Correa, J. C.
Covel, James
Cowles, Amasa
Cowles, Eber
Cox, G. F.
Cox, M. B.
Coye, Nehemiah
Crandall, Phineas
Crandon, Philip
Crane, C. A.
Crawford, G. A.
Crawford, Joseph
Crawford, W. M.
Cromack, J. C.
Crosby, G. O.
Crosby, Judah
Crowell, Joshua
Crowell, Loramus
Culver, David
Cummings, Hiram
Cummings, Joseph
Cummings, M. B.
Cummins, Cyrus
Curnick, E. T.
Cushing, C. W.
Cushing, J. R.
Cushing, Stephen
Cushing, S. A.
Cushman, Holmes
Cushman, I. S.
Cushman, L. P.
Cutler, G. H.
Dadmun, J. W.
Dalrymple, C. H.
Dane, Francis
Daniels, W. H.
Davidson, E. A.
Davis, C. E.
Davis, C. H.
Davis, Hezekiah
Davis, Samuel
Day, J. A.
Day, J. R.
Day, J. S.
Dean, G. B.
Dean, J. O.
Dearborn, J. W.
Dechman, Arthur
DeForest, J. A.
Degen, H. V.
Demming, R. H.
Denison, Joseph
Dennett, Joseph
Dennis, Daniel
Deveneau, N. W.
Dewy, Timothy
Dick, S. M.
Dight, Alexander
Dobbs, A. S.
Dockham, W. H.
Dominguez, Joachin
Dorchester, Daniel (1818)
Dorchester, Daniel (1849)
Dorchester, Daniel (1878)
Dorchester, L. H.
Dorr, Henry
Dow, H. S.
Dow, J. G.
Downey, G. A.

Downing, J. W.
Drake, Samuel
Duckwall, B. L.
Dudley, Daniel
Dunbar, George
Dunham, Ella
Dunham, H. C.
Durgin, G. F.
Dustin, Caleb (1804)
Dustin, Caleb (1824)
Dustin, Paul
Dwight, Moseley
Dwight, W. E.
Dyer, S. O.
Eagle, Nels
Eastman, B. C.
Eastman, C. L.
Eaton, G. F.
Eklund, H. W.
Ela, D. H.
Ellis, F. H.
Ellis, J. S.
Ely, Thomas
Emerson, Isaiah
Emerson, J. H.
Emerson, Warren
Emery, Richard
Emory, Nathan
Esterbrooks, R. D.
Estes, F. M.
Estey, J. L.
Evans, M. H. A.
Everett, F. A.
Ewing, H. E.
Fairbank, Ebenezer
Fairbank, G. W.
Fairbank, Joseph
Farrar, Joseph
Faust, J. A.
Fellows, Nathaniel
Fenn, J. W.
Ferguson, E. C.
Ferguson, J. C.
Ferguson, William
Fessenden, T. W.
Fidler, Daniel
Field, Chester
Field, Hezekiah
Fifield, Moses
Fillmore, Daniel
Fillmore, Jesse
Finnegan, John
Fish, Linus
Fisher, F. B.
Fisk, Franklin
Fisk, N. B.
Fisk, Sereno
Fisk, Wilbur
Flagg, A. S.
Fletcher, D. L.
Flewelling, R. T.
Fogg, Caleb
Folk, G. E.
Ford, C. O.
Foster, Herschell
Foster, John
Foster, W. W.
Fowler, Samuel
Fox, H. J.
Freeman, Luther
French, Milton
Frick, P. L.
Frink, Elisha
Fritch, W. S.

Froggett, G. G.
Frost, G. W.
Frost, Leonard
Frost, Peter
Frost, William
Full, William
Fuller, S. A.
Fulton, J. W.
Furber, Franklin
Gage, J. M.
Gage, Rodney
Galbraith, John
Gallagher, C. W.
Gardner, William
Garrettson, Freeborn
Gary, George
Gaylord, J. H.
George, F. T.
George, N. D.
Gerrish, D. H.
Gibson, Zachariah
Gifford, A. B.
Gilbert, W. M.
Gile, T. W.
Gill, Benjamin
Gill, Joshua
Godfrey, A. C.
Goodell, C. L.
Goodhue, David
Goodhue, William
Goodwin, John
Gordon, William
Gorham, B. W.
Gould, Albert
Gould, F. A.
Gould, J. B.
Gould, Robert
Gove, John
Gracey, S. L.
Granger, N. M. D.
Grant, Elihu
Graves, F. B.
Gray, W. M.
Greeley, Gorham
Green, B. F.
Green, G. W.
Green, Philetus
Greene, R. L.
Gregg, A. S.
Gridley, J. S. J.
Griffing, L. B.
Griot, Rudolph
Griswold, F. A.
Grose, G. R.
Guth, W. W.
Haddock, F. C.
Hagberg, C. G.
Haggman, J. W.
Hale, Apollos
Hale, F. J.
Hale, W. T.
Hall, A. J.
Hall, C. M.
Hall, H. P.
Hall, Joshua
Hall, L. J.
Hallen, Albert
Hambleton, W. J.
Hamilton, A. O.
Hamilton, Franklin
Hamilton, Jay B.
Hamilton, Jefferson
Hamilton, J. W.
Hanaford, C. H.

Hanaford, J. L.
Hansen, Andrew
Hansen, Eliot
Hanson, Henry
Hardy, J. W.
Hare, G. S.
Harlow, Lemuel
Harlow, R. W.
Harris, F. P.
Hartwig, K. R.
Harvey, F. B.
Harvey, R. L.
Hascall, Jefferson
Haskell, Squire B.
Haven, E. O.
Haven, Gilbert
Haven, W. I.
Hatch, W. H.
Haver, H. S.
Hawkins, C. W.
Hawks, Philo
Hayes, Robert
Haynes, E. J.
Hayward, Charles
Hazleton, Benjamin
Hazelton, Jonathan
Healy, Walter
Heath, Asa
Heath, Samuel
Heath, W. J.
Hedding, Elijah
Helms, E. J.
Hempstead, H. E.
Hervey, J. P.
Hewes, George
Herrick, A. F.
Herrick, A. H.
Herrick, E. P.
Hervey, J. P.
Hewes, George
Higgins, A. E.
Higgins, David
Higgins, Edward
Higgins, J. W.
Higgins, S. H.
High, W. C.
Hill, B. P.
Hill, J. W.
Hiller, C. C. P.
Hillman, Samuel
Hills, C. D.
Hinchliffe, E. V.
Hinds, Orlando
Hinman, William
Hitchcock, Elwin
Hodge, Elias
Hodge, William
Hoes, Schuyler
Holden, C. W.
Holmes, C. E.
Holway, Abraham
Holway, R. F.
Holway, W. O.
Hook, H. W.
Horr, Elijah
Horton, Jotham
Houghton, A. H.
Howard, E. A.
Howard, R. H.
Howe, A. L.
Howe, M. A.
Howe, Nathan
Howe, O. S.
Hoyt, B. R.

Hubbard, Reuben
Hubbard, W. M.
Hudson, D. D.
Hughes, E. H.
Hulburd, Merritt
Hull, Elias
Hull, Salmon
Hull, Stephen
Humphrey, Aaron
Humphrey, J. H.
Hunt, William
Huntington, W. E.
Husted, J. B.
Hutchinson, David
Hutchinson, O. W.
Hutchinson, Sylvester
Hyde, Edward
Ingalls, J. C.
Ireson, Ebenezer
Ireson, Joseph
Jackson, E. W.
Jackson, Samuel
Jagger, W. S.
Janes, Lester
Janeson, Lewis
Jaques, Enoch
Jaques, James
Jayne, Peter
Jennings, B. L.
Jennison, Isaac
Jewett, John
Johnson, C. H.
Johnson, C. T.
Johnston, B. J.
Johnston, J. W.
Jones, A. R.
Jones, Benjamin (1811)
Jones, Benjamin (1825)
Jones, G. G.
Jones, H. A.
Jones, H. T.
Jones, John
Jones, J. J.
Jones, J. W.
Jones, Reuben
Jones, S. F.
Jordan, Eleazar
Jordan, J. W. P.
Josselyn, Aaron
Josselyn, Augustus
Judd, Burtis
Judge, T. J.
Keith, Benjamin
Kelley, Samuel
Kelley, W. J.
Kellogg, Ezra
Kellum, Joseph
Kendig, A. B.
Kennedy, J. P.
Kenney, C. H.
Kenney, P. T.
Kent, Asa
Ketchum, Joel
Kibby, Epaphras
Kilburn, David
Kilgore, D. Y.
Kimball, William
King, D. S.
King, E. P.
King, G. W.
King, H. B.
King, J. D.
Kingsley, B. F.
Kinsman, A. B.

Knight, F. H.
Knight, Joel
Knotts, J. F.
Knowles, D. C.
Knowles, J. O.
Knox, W. E.
Lacount, J. E.
Lacount, W. F.
Ladd, Nathaniel
Lamb, Caleb
Lambord, B. F.
Landon, George
Lane, E. D.
Langdon, Solomon
Lansing, J. A.
Larson, Hilmar
Latham, Alanson
Lawford, W. F.
Lee, Jason
Lee, Jesse
Lee, J. W.
Leffingwell, Marvin
Legg, H. F.
Leonard, J. M.
Leonard, Silas
Leonard, W. G.
Leslie, David
Leveque, Telesfore
Levings, C. W.
Lewis, John
Lewis, J. W.
Lewis, T. W.
Lewis, W. G. W.
Lindsay, John
Lindsay, J. W.
Litch, Josiah
Littlefield, C. A.
Livesey, Richard
Livesey, William
Locke, J. L.
Lord, John
Lord, J. H.
Loud, H. M.
Lovejoy, John
Loveland, J. S.
Lovell, Stephen
Lufkin, Joseph
Lull, Joseph
Lummis, Henry
Lummus, Aaron
Lutterman, E. W.
Lyell, Thomas
Lyford, C. P.
Lyon, Zalmon
Lytle, M. B.
MacDonald, J. H.
Mack, Wilder
Maffitt, J. N.
Mallalieu, W. F.
Manaton, R. K.
Mann, W. M.
Manning, E. A.
Mansfield, G. W.
Mansfield, John H.
Mansfield, Joseph H.
Manson, A. C.
Marble, Elias
Marble, W. H.
Marcy, Ichabod
Marcy, Thomas
Mark, O. E.
Mars, J. N.
Marsh, E. E.
Marsh, Jeremiah
Marsh, Proctor
Marsh, William

Marshall, E. B.
Martin, D. L.
Martin, Henry
Martin, N. H.
Martin, T. C.
Martindale, Stephen
Mason, John
Mason, W. N.
Matlack, L. C.
Matthews, Henry
May, George
Mayo, Henry
Mayo, W. A.
McClaskey, John
McCombs, Lawrence
McConnell, F. J.
McConnell, F. W.
McCoy, William
McCurdy, C. L.
McDonald, William
McIlwain, G. E.
McKee, Joel W.
McKeown, Andrew
McLane, Alexander
McLaughlin, Samuel
McLouth, Benjamin
McMullen, Wallace
McReading, C. S.
Mears, J. F.
Melden, C. M.
Meredith, R. R.
Meredith, W. H.
Merrill, A. D.
Merrill, C. A.
Merrill, D. K.
Merrill, J. A.
Merrill, J. M.
Merrill, J. W.
Merrill, Moses
Merrill, N. J.
Merrill, William
Merritt, Timothy
Merwin, Samuel
Mesler, I. A.
Metcalf, Alfred
Middleton, John
Miller, Charles
Miller, F. M.
Miller, O. R.
Miller, R. B.
Mills, A. W.
Mills, C. I.
Mills, E. L.
Milne, A. M.
Mitchell, Joseph
Mitchell, Randall
Montgomery, Hugh
Moody, G. R.
Moody, Gilman
Moore, E. J.
Moore, John
Morey, Harvey
Morgan, E. B.
Morgan, F. H.
Morgan, Harrison
Moriarty, Peter
Morris, Caleb
Morris, F. G.
Morris, J. W.
Morritt, Walter
Morse, F. C.
Morse, H. F.
Moulton, Horace
Mowry, J. W.

Mudge, Enoch
Mudge, James (1840)
Mudge, James (1870)
Mudge, T. H.
Mudge, Z. A.
Munger, Philip
Musso, Salvatore
Nazarian, A. H.
Neal, Jonathan
Nelson, A. W. L.
Nelson, J. G.
Newell, C. H.
Newell, E. F.
Newhall, F. H.
Newhall, Matthew
Newhall, Richard
Newhall, W. R.
Nichols, Andrew
Nichols, A. R.
Nichols, Fayette
Nichols, H. M.
Nichols, James
Nichols, John
Nichols, P. W.
Nickerson, Heman
Nicklin, Charles
Nies, L. A.
Niles, Asa
Nixon, John
Noble, Charles
Noon, Alfred
Noon, John
Noon, S. H.
Norris, G. R.
Norris, J. B. H.
Norris, Nathaniel
Norris, Samuel
Norris, T. F.
Nottage, W. A.
Noyes, G. S.
Nutting, Freeman
Nye, Joshua
Odell, W. P.
Olds, W. B.
Olson, Holjer
Osborn, VanRensselaer
Osgood, Abraham M.
Osgood, Abner M.
Osgood, G. C.
Ostrander, Daniel
Otheman, Bartholomew
Otheman, Edward
Otis, Erastus
Otto, C. S.
Owens, J. H.
Packard, I. H.
Page, True
Paine, Benjamin
Paine, H. H.
Paine, John
Paine, Nathan
Painter, G. S.
Palacios, Augustine
Palmer, Anthony
Palmer, Moses
Palmer, Samuel
Parker, Clement
Parker, John
Parkhurst, Charles
Parkhurst, M. M.
Parkinson, W. J.
Parmenter, H. R.
Parsons, R. C.
Patten, David

Patterson, E. B.
Pattie, Asa
Paulson, Charles
Paulson, John
Peck, Joseph
Peck, J. O.
Peck, Phineas
Peck, William
Peirce, B. K.
Peirce, T. C.
Pentecost, William
Penzotti, Francisco
Perkins, G. H.
Perkins, Jared
Perkins, J. W.
Perrin, W. T.
Perry, Dan
Perry, Heman
Perry, Thomas
Perry, W. P.
Peterson, C. L.
Peterson, John
Pettee, J. T.
Phelps, B. C.
Phelps, Eleazar
Phelps, J. D.
Phillips, Samuel
Phinney, G. A.
Phoebus, William
Pickering, George
Pickles, F. M.
Pickles, J. D.
Pierce, Lozien
Pillsbury, J. H.
Piper, Silas
Plumley, Daniel
Plummer, Samuel
Poland, O. C.
Polley, Clark
Pomeroy, F. T.
Pomfret, W. J.
Pool, G. F.
Porter, James
Potter, F. G.
Potter, T. C.
Powell, W. H.
Pratt, Job
Pratt, M. B.
Prentice, George
Prescott, M. B.
Puffer, Stephen
Putnam, George
Putnam, R. C.
Putnam, Simon
Ramsay, W. W.
Ramsdell, H. S.
Randall, Joshua
Rankin, H. P.
Ransom, Reuben
Ravi, Vincent
Ravlin, Thomas
Ray, W. P.
Raymond, Miner
Reimer, A. F.
Remington, Stephen
Rexford, Jordan
Rice, C. F.
Rice, John
Rice, William
Richards, Daniel
Richards, W. H.
Richardson, Chauncey
Richardson, N. E.
Richardson, W. G.

Richardson, W. N.
Richmond, P. C.
Ricker, Daniel
Rickhow, Jacob
Ricketts, John
Rishell, C. W.
Risley, J. E.
Robbins, Onesiphorus
Roberts, George
Roberts, Oren
Robinson, W. T.
Robles, Juan
Rodgers, S. L.
Rogers, C. D.
Rogers, C. S.
Rogers, Evan
Rogers, G. H.
Ross, I. G.
Round, J. E.
Row, I. F.
Roy, L. E.
Roy, Samuel
Rust, B. W.
Rust, R. S.
Ruter, Martin
Sabin, Benjamin
Sabin, E. R.
Sabin, Peter
Sampson, Hollis
Sanborn, Jacob
Sanderson, Alonzo
Sanderson, G. E.
Sanderson, Moses
Sargeant, A. D.
Sargent, T. F.
Satchwell, H. P.
Savage, I. A.
Sawyer, D. H.
Sawyer, Joseph
Sawyer, P. R.
Sawyer, W. C.
Scarritt, I. B.
Scarritt, J. A.
Schwartz, H. B.
Scott, Elihu
Scott, Ephraim
Scott, E. C.
Scott, Joseph
Scott, N. W.
Scott, Orange
Scott, O. W.
Scudder, M. L.
Seaman, W. G.
Searle, Roger
Seaver, C. E.
Sewall, C. H.
Shane, Joseph
Shannon, J. R.
Sharp, A. P.
Sharpe, T. M.
Shatto, C. A.
Shattuck, W. I.
Shaw, Benjamin
Shaw, John
Shenk, W. W.
Shepard, James
Sherman, C. R.
Sherman, David
Sherman, D. H.
Shepler, J. M.
Short, J. N.
Sias, Solomon
Silverthorne, William
Simons, V. M.

Simonson, G. W.
Sizer, F. W.
Skeel, Thomas
Skene, George
Skinner, A. C.
Skinner, H. B.
Sleeper, Walter
Sloper, P. C.
Small, E. E.
Small, G. L.
Smiley, E. L.
Smiley, G. M.
Smith, C. C.
Smith, C. N.
Smith, Eben
Smith, E. A.
Smith, H. H.
Smith, Isaac
Smith, I. B.
Smith, J. C.
Smith, J. G.
Smith, R. E.
Smith, Theophilus
Smith, Thomas
Smith, T. B.
Smith, Willard
Smith, William
Snelling, Joseph
Snethen, Nicholas
Snow, E. S.
Snowden, T. B.
Sorlin, D. S.
Soule, Joshua
Soule, N. A.
Spangler, J. M.
Spaulding, C. E.
Spaulding, Junius
Spaulding, Justin
Spaulding, N. B.
Spaulding, N. S.
Spaulding, Rufus
Spear, Elijah
Spencer, G. H.
Springer, J. S.
Squier, A. L.
Stackpole, C. H.
Standish, E. A.
Staple, Mark
Staples, L. W.
Stearns, N. W.
Stebbins, Artemas
Stebbins, Cyrus
Stebbins, L. D.
Steele, Daniel
Steele, Eleazer
Steele, G. M.
Steele, Joel
Stephan, J. W.
Stetson, Thomas
Stevens, Abel
Stevens, Ebenezer
Stevens, Ethan
Stevens, N. F.
Stevens, William
Stewart, W. F.
Stewart, Zalmon
Stickney, David
Stickney, E. W.
Stimson, David
Stocking, Selah
Stoddard, Isaac
Stoddard, Moses
Stone, George
Stone, W. R.

Stoneman, Jesse
Storrs, George
Stratton, F. K.
Stratton, P. R.
Street, Thomas
Streeter, Elisha
Streeter, Squire
Stubbs, J. H.
Studley, W. S.
Stutson, Nelson
Sunderland, L. R.
Sutherland, George
Sutherland, James
Svenson, Svente
Sweetser, S. B.
Swinerton, A. U.
Tallon, William
Talmage, C. H.
Taylor, Amasa
Taylor, E. M.
Taylor, Edward T.
Taylor, F. D.
Taylor, Joshua
Taylor, William
Tefft, B. F.
Templeton, James
Thatcher, Hezekiah
Thatcher, William
Thayer, L. R.
Thomas, J. S.
Thomas, N. W.
Thomas, W. H.
Thompson, Samuel
Thompson, W. J.
Thorndike, E. R.
Thrasher, E. H.
Thurston, W. A.
Tilton, Charles
Tinkham, John
Tirrell, A. W.
Tisdale, W. R.
Titus, E. A.
Todd, David
Todd, William
Tompson, J. H.
Torbush, Henry
Totten, Joseph
Toulmin, W. B.
Townsend, L. T.
Townsend, Paul
Townsend, W. C.
Tracy, F. P.
Trafton, Mark
Treadwell, T. B.
True, C. K.
True, Henry
Tucker, T. W.
Tuckley, Henry
Tunnicliffe, E. H.
Tupper, G. W.
Twombly, J. H.
Tyler, A. B.
Upham, Frederick
Upham, F. N.
Upham, S. F.
Vail, A. D.
Vandermark,, W. E.
Vannest, Peter
Vickory, John
Viets, G. A.
Villaneuva, Juan
Vincent, Hebron
Vinton, C. H.
Vinton, P. M.

Virgin, Charles
Virgin, E. W.
Wait, Aaron
Wait, Daniel
Wager, Philip
Wagner, F. J.
Wagner, Jesse
Waldron, Hiram
Walker, B. M.
Walker, Jason
Walker, Levi
Walker, R. H.
Walker, R. P.
Wallin, F. O. B.
Wallingford, Philander
Walters, C. H.
Walton, Amos
Ward, J. W.
Ward, Windsor
Warren, H. W.
Warren, W. F.
Washburn, Ebenezer
Waterhouse, J. E.
Watkins, T. C.
Webb, Daniel
Webber, Putnam
Webster, M. P.
Wells, Eleazar
Wells, Joshua
Wentworth, Daniel
West, J. P.
Westgate, G. L.
Weston, H. D.
Wheat, A. C.
Whedon, J. S.
Wheeler, F. H.
Wheelock, Haskell
Whitaker, George
Whitaker, N. T.
White, H. H.
White, J. B.
White, Lorenzo
White, W. P.
Whitman, Joseph
Whittle, Edward
Whyman, H. E.
Wiggin, Wesley
Wignall, William
Wigren, C. J.
Wilbur, Warren
Wilder, C. W.
Wilder, Otis
Wiley, Ephraim
Wilkie, Walter
Wilkinson, H. S.
Wilkinson, John
Willard, Elijah
Williams, Jenkins
Williams, Otis
Williamson, John
Williston, Ralph
Willits, A. A.
Willson, Shipley W.
Wilson, G. A.
Wilson, J. A. B.
Wilson, Jarvis
Wilson, John
Winch, Joel
Winchester, Salmon
Wingate, Stephen
Winslow, D. L.
Winslow, E. D.
Wise, Daniel
Withey, Ezra

Witting, Victor
Wood, Abner
Wood, Jerome
Wood, J. R.
Wood, Pliny
Wood, T. B.
Wood, W. A.
Woodbury, J. J.
Woods, Alfred
Woods, Frederick
Woolley, H. J.
Woolsey, Elijah
Woolsey, Thomas
Worth, W. T.
Worthen, Jonathan
Wright, Arthur
Wright, A. A.
Wright, M. E.
Wright, S. O.
Wriston, H. L.
Wriston, John
Yallaley, Robert
Yerks, I. S.
Young, Charles
Young, Damon
Young, Dan
Young, James

ON TRIAL, 1909.

Barney, Godfrey W.
Bixler, Andrew L.
Brett, Francis W.
Cell, George C.
Colgrove, William G.
Cox, Gilbert G.
Heath, George E.
Leech, Henry E.
Lupien, Edmund D.
Nichols, Ransom P.
Phillips, John F.
Simpson, Charles W.
Wright, Lewis C.

II. CONFERENCE SESSIONS

DISTRICT CONFERENCES HELD IN NEW ENGLAND

PLACE.	TIME.	PRESIDENT.	SECRETARY.
Lynn	Aug. 3, 1792	Asbury	
Lynn	Aug. 1, 1793	Asbury	
Tolland, Conn	Aug. 11, 1793	Asbury	
Lynn	July 25, 1794	Asbury	
Wilbraham	Sept. 4, 1794	Asbury	
New London, Conn.	July 15, 1795	Asbury	
Thompson, Conn.	Sept. 19, 1796	Asbury	

[The General Conference at Baltimore, October 20, 1796, instituted Annual Conferences.]

THE NEW ENGLAND ANNUAL CONFERENCE

PLACE.	TIME.	PRESIDENT.	SECRETARY.
Wilbraham	Sept. 19, 1797	Asbury	
Readfield, Me.	Aug. 29, 1798	Asbury	
West Granville	Sept. 18, 1798	Asbury	
New York, N. Y.	June 19, 1799	Asbury	
Lynn	July 18, 1800	Asbury and Whatcoat	Ralph Williston
Lynn	July 17, 1801	Whatcoat	Ralph Williston
Monmouth, Me.	July 1, 1802	Asbury and Whatcoat	Ralph Williston
Boston	June 8, 1805	Asbury and Whatcoat	Ralph Williston
Buxton, Me.	July 14, 1804	Asbury	Reuben Hubbard
Lynn	July 12, 1805	Asbury	Joshua Taylor
Canaan, N. H.	July 12, 1806	Asbury	Thomas Branch
Boston	June 2, 1807	Asbury	Thomas Branch
New London, Conn.	April 18, 1808	Asbury	Thomas Branch
Monmouth, Me.	June 15, 1809	Asbury and McKendree	Thomas Branch
Winchester, N. H.	June 6, 1810	Asbury and McKendree	Thomas Branch
Barnard, Vt.	June 20, 1811	Asbury and McKendree	Zachariah Gibson
Lynn	June 20, 1812	Asbury and McKendree	Zachariah Gibson
Salem, Conn.	June 21, 1813	Asbury and McKendree	Daniel Fillmore
Durham, Me.	June 2, 1814	McKendree	Daniel Fillmore
Unity, N. H.	June 1, 1815	Asbury	Martin Ruter
Bristol, R. I.	June 22, 1816	McKendree and Roberts	Martin Ruter
Concord, N. H.	May 16, 1817	McKendree and George	Daniel Fillmore
Hallowell, Me.	June 4, 1818	George	Daniel Fillmore
Lynn	June 2, 1819	Roberts	Daniel Fillmore
Nantucket	June 21, 1820	George	Martin Ruter
Barre, Vt.	June 20, 1821	George	Daniel Fillmore
Bath, Me.	June 29, 1822	Roberts	Daniel Fillmore

THE NEW ENGLAND ANNUAL CONFERENCE—Continued

PLACE.	TIME.	PRESIDENT.	SECRETARY.
Providence, R. I..	June 12, 1823	George.....	Daniel Fillmore
Barnard, Vt.....	June 22, 1824	George and Hedding.....	Daniel Fillmore
Cambridge.....	June 8, 1825	George and Hedding.....	Daniel Fillmore
Wilbraham.....	June 7, 1826	George.....	Daniel Fillmore
Lisbon, N. H.....	June 6, 1827	Hedding.....	Daniel Fillmore
Lynn.....	July 23, 1828	Hedding.....	Daniel Fillmore
Portsmouth, N. H..	June 10, 1829	Hedding.....	Daniel Fillmore
New Bedford.....	May 20, 1830	Hedding.....	Daniel Fillmore
Springfield.....	May 18, 1831	Soule and Hedding.....	Daniel Fillmore
Providence, R. I...	June 27, 1832	Roberts and Hedding.....	Daniel Fillmore
Boston.....	June 5, 1833	Hedding.....	Daniel Fillmore
Webster.....	June 4, 1834	Hedding.....	Daniel Fillmore
Lynn.....	June 3, 1835	Hedding and Emory.....	Daniel Fillmore
Springfield.....	July 13, 1836	Hedding.....	Daniel Fillmore
Nantucket.....	June 27, 1837	Waugh and Hedding.....	Daniel Fillmore
Boston.....	June 6, 1838	Hedding and Soule.....	Phineas Crandall
Lynn.....	June 5, 1839	Waugh and Soule.....	Phineas Crandall
Lowell.....	July 1, 1840	Soule and Hedding.....	Phineas Crandall
Worcester.....	June 30, 1841	Hedding.....	Charles Adams
Springfield.....	June 29, 1842	Waugh.....	Charles Adams
Boston.....	June 28, 1843	Hedding and Morris.....	Charles Adams
Westfield.....	July 24, 1844	Janes and Hedding.....	Charles Adams
Lowell.....	June 25, 1845	Waugh and Janes.....	Charles Adams
Boston.....	April 28, 1846	Waugh.....	Charles Adams
Lynn.....	April 27, 1847	Hedding and Morris.....	Charles Adams
Worcester.....	April 5, 1848	Waugh.....	Charles Adams
Springfield.....	April 25, 1849	Hamline and Hedding.....	Charles Adams
Boston.....	April 24, 1850	Morris.....	Charles Adams
Newburyport.....	April 23, 1851	Janes.....	Charles Adams
Chicopee.....	April 14, 1852	Morris.....	Charles Adams
Ipswich.....	April 27, 1853	Janes.....	W. R. Bagnall
Westfield.....	April 19, 1854	Baker.....	W. R. Bagnall
Chelsea.....	April 11, 1855	Simpson.....	W. R. Bagnall
Salem.....	April 2, 1856	Janes.....	W. R. Bagnall
Lowell.....	April 8, 1857	Baker.....	W. R. Bagnall
Worcester.....	April 7, 1858	Scott.....	W. R. Bagnall
Lynn.....	April 6, 1859	Ames.....	W. R. Bagnall
Springfield.....	April 4, 1860	Janes.....	E. A. Manning
Boston.....	April 3, 1861	Baker.....	E. A. Manning
Westfield.....	April 2, 1862	Janes.....	E. A. Manning
Charlestown.....	April 2, 1863	Scott.....	E. A. Manning
Chelsea.....	March 30, 1864	Ames.....	E. A. Manning

THE NEW ENGLAND ANNUAL CONFERENCE—Continued

PLACE.	TIME.	PRESIDENT.	SECRETARY.
Cambridge	March 29, 1865	Baker	E. A. Manning
Chicopee	April 4, 1866	Simpson	E. A. Manning
Waltham	March 27, 1867	Scott	E. A. Manning
East Boston	March 25, 1868	Ames	E. A. Manning
Lowell	March 24, 1869	Thomson	E. A. Manning
Springfield	March 23, 1870	Scott	E. A. Manning
Boston Highlands.	March 29, 1871	Clark and Simpson	E. A. Manning
Worcester	March 27, 1872	Ames	E. A. Manning
Lynn	April 2, 1873	Wiley	E. A. Manning
Charlestown	April 8, 1874	Janes and Ames.	E. A. Manning
Springfield	April 7, 1875	Gilbert Haven	E. A. Manning
Lowell	April 5, 1876	Simpson	E. A. Manning
Lynn	April 4, 1877	Foster	E. A. Manning
Westfield	April 3, 1878	Harris	E. A. Manning
Worcester	April 2, 1879	Simpson	E. A. Manning
Boston	March 31, 1880	Andrews	E. A. Manning
Worcester	April 6, 1881	Peck	E. A. Manning
Northampton	April 12, 1882	Merrill	E. A. Manning
Boston	April 4-9, 1883	Bowman	E. A. Manning
Lynn	April 2-7, 1884	Foster	E. A. Manning
Springfield	April 9-14, 1885	Foss	E. A. Manning
Newburyport	April 15-20, 1886	Warren	E. A. Manning
Leominster	April 9-14, 1887	Walden	E. A. Manning
Milford	April 4-10, 1888	Andrews	E. A. Manning
Worcester	April 10-16, 1889	Mallalieu	James Mudge
Boston	April 9-15, 1890	Ninde	James Mudge
Lynn	April 8-14, 1891	Bowman	James Mudge
Boston	April 6-11, 1892	Hurst	James Mudge
Holyoke	April 5-11, 1893	Goodsell	James Mudge
Waltham	April 11-16, 1894	FitzGerald	James Mudge
Salem	April 3-8, 1895	Merrill	James Mudge
Springfield	April 8-13, 1896	Foss	James Mudge
Lowell	April 7-12, 1897	Fowler	James Mudge
Worcester	April 6-11, 1898	Newman	James Mudge
Boston	April 12-18, 1899	Mallalieu	James Mudge
Fitchburg	April 4-10, 1900	Joyce	James Mudge
Spencer	April 10-16, 1901	Cranston	James Mudge
Boston	9-15, 1902	Walden	James Mudge
Brookline	April 1-7, 1903	Andrews	James Mudge
Springfield	April 6-11, 1904	Goodsell	James Mudge
Melrose	April 5-10, 1905	Fowler	James Mudge
Malden	April 4-9, 1906	Moore	James Mudge
Lynn	April 10-15, 1907	Warren	James Mudge
Worcester	April 8-14, 1908	Hamilton	James Mudge
Lowell	March 31, 1909	Berry	James Mudge

III. MEMBERSHIP TABLE

The following table, giving the total number of full lay members and probationers in the Conference (whether District or Annual) for every year since the beginning, has been prepared with much labor, and, it is believed, will be found substantially correct. The statistics previous to 1803 were not kept by Conferences, but by States, or simply by circuits. We have taken for the earlier years the Methodist members in all New England with the exception of those portions of Massachusetts and Vermont west of the Green Mountains, which were not included in the New England Conference except for a short time. We have included also the colored members, who were kept separate in all the earlier Minutes. It will be seen that a pretty steady increase has been maintained most of the time. The setting off of the Maine Conference in 1824, of the New Hampshire and Vermont in 1830, and of the Providence in 1840, will be noted; also the effect of the Millerite excitement in 1844, of the great revival in 1857, of the war of the Rebellion, and of the removal of 1,269 members during 1901 to the Eastern Swedish Conference. Western Connecticut was set off to the New York Conference by the General Conference of 1812. The membership of the Methodist Episcopal church in the six New England States, according to the Census of 1890, was 146,570. The total of members and probationers in the nine Conferences of the New England States in 1895 was 156,489; in 1909 it was 157,651, or, adding the Eastern Swedish and the Eastern German churches, 160,391. Counting in the other Methodists not of our communion (the Africans, the Primitives, the Evangelical Association, etc.) the grand total for New England is just about 168,000, as compared with the 152,228 given by the United States census of 1890.

1790..... 181	1795..... 2,249	1800..... 4,895
1791..... 481	1796..... 2,269	1801..... 5,517
1792..... 1,135	1797..... 2,827	1802..... 6,295
1793..... 1,409	1798..... 3,722	1803..... 7,229
1794..... 1,734	1799..... 4,260	1804..... 7,824

MEMBERSHIP TABLE—Continued

1805..... 8,540	1840.....22,554	1875.....30.375
1806..... 9,211	1841.....12,082	1876.....30,930
1807..... 8,325	1842.....15,918	1877.....31,372
1808..... 8,825	1843.....16,100	1878.....31,540
1809.....10,096	1844.....14,500	1879.....30,615
1810.....11,220	1845.....12,984	1880.....30,830
1811.....11,868	1846.....13,337	1881.....31,859
1812.....12,042	1847.....13,381	1882.....32,005
1813.....11,860	1848.....13,409	1883.....33,283
1814.....11,584	1849.....13,132	1884.....34,312
1815.....11,085	1850.....13,721	1885.....34,902
1816.....11,974	1851.....14,279	1886.....35,444
1817.....13,407	1852.....14,884	1887.....36,677
1818.....14,189	1853.....14,593	1888.....37,535
1819.....15,312	1854.....16,102	1889.....39,069
1820.....17,739	1855.....16,237	1890.....40,435
1821.....19,650	1856.....15,911	1891.....41,873
1822.....20,024	1857.....15,850	1892.....41,721
1823.....21,926	1858.....17,917	1893.....41,888
1824.....21,625	1859.....18,409	1894.....44,551
1825.....16,055	1860.....19,242	1895.....45,379
1826.....16,925	1861.....20,030	1896.....45,139
1827.....18,035	1862.....19,373	1897.....47,503
1828.....19,947	1863.....19,338	1898.....46,513
1829.....20,557	1864.....18,912	1899.....44,796
1830.....12,408	1865.....20,114	1900.....44,189
1831.....13,137	1866.....21,063	1901.....43,402
1832.....15,546	1867.....22,661	1902.....43,301
1833.....15,621	1868.....23,256	1903.....42,671
1834.....17,334	1869.....23,679	1904.....42,852
1835.....18,664	1870.....25,619	1905.....42,314
1836.....19,575	1871.....27,276	1906.....42,666
1837.....19,323	1872.....28,371	1907.....43,475
1838.....20,458	1873.....28,593	1908.....44,187
1839.....21,259	1874.....30,256	1909.....46,066

IV. ROLL OF THE HONORED DEAD

Entered Ministry	NAMES	Time of Decease	Age	Years in Ministry
1793	Zadok Priest	June 22, 1796	26	3
1796	Peter Jayne	Sept. 5, 1806	28	10
1805	Henry Martin	Dec. 6, 1808	26	3
1806	William Hunt	June 14, 1810	23	4
1806	Greenleaf R. Norris	Sept. 29, 1811	27	5
1801	Thomas Branch	June 10, 1812	31	12
1808	Abner Clark	Feb. 20, 1814	25	6
1813	Jason Walker	April 10, 1819	26	6
1812	Richard Emery	Jan. 7, 1821	26	9
1822	Samuel G. Atkins	Feb. 27, 1826	27	4
1818	Damon Young	March 12, 1826	33	8
1819	Edward Hyde	March 16, 1832	46	23
1824	Ebenezer Ireson	Dec. 26,, 1833	33	9
1817	Benjamin Keith	Feb. 11, 1834	46	17
1830	Samuel Osgood Wright	March 29, 1834	25	4
1832	Oliver E. Bosworth	March 5, 1835	26	3
1801	Phineas Peck	April 19, 1836	57	35
1828	George Stone	Dec. 30, 1838	33	10
1818	Wilbur Fisk	Feb. 22, 1839	47	21
1835	Joshua W. Downing	July 5, 1839	26	4
1837	Joseph S. Ellis	June 19, 1842	30	5
1836	William Smith	April 12, 1843	41	7
1835	James Oliver Dean	Oct. 12, 1844	34	9
1833	Jason Lee	March 12, 1845	42	12
1829	Edmund Murphy Beebe	March 19, 1845	40	16
1796	Timothy Merritt	May 2, 1845	71	49
1824	Reuben Ransom	1845	51	21
1838	James Mudge	Feb. 28, 1846	34	8
1806	Joel Steele	Aug. 23, 1846	64	40
1790	George Pickering	Dec. 8, 1846	77	56
1834	Thomas W. Gile	Oct. 7, 1847	46	13
1807	Joseph A. Merrill	July 22, 1849	64	42
1840	John Clark	Oct. 19, 1849	39	9
1838	Moses Palmer	March 18, 1850	35	12
1793	Enoch Mudge	April 2, 1850	74	57
1844	William Bardwell	March 27, 1851	37	7
1814	Thomas C. Peirce	May 24, 1851	62	37
1841	Charles W. Ainsworth	Sept. 23, 1851	34	10
1835	George Washington Bates	Sept. 24, 1851	40	16
1803	Elijah Willard	Sept. 5, 1852	70	49
1828	Robert D. Esterbrook	Nov. 7, 1852	49	24
1820	Jotham Horton	Feb. 28, 1853	54	33
1807	Charles Virgin	April 1, 1853	66	46
1835	Freeman Nutting	Dec. 7, 1853	42	18
1841	Isaac Aylesworth Savage	Feb. 16, 1854	39	13
1839	Joseph Whitman	Aug. 8, 1854	43	15
1833	James Shepard	May 22, 1855	53	22
1834	Windsor Ward	Sept. 3, 1855	43	21
1834	Jonathan D. Bridge	July 25, 1856	44	22
1842	John W. Perkins	Feb. 8, 1858	44	16
1837	William M. Mann	Jan. 11, 1859	42	22
1812	Joseph Ireson	Aug. 22, 1859	70	47
1843	Isaac Smith	July 16, 1860	43	17
1805	Erastus Otis	Aug. 19, 1860	77	55
1846	Joseph Augustus Adams	Aug. 27, 1860	42	14

ROLL OF THE HONORED DEAD—Continued

Entered Ministry	Names	Time of Decease	Age	Years in Ministry
1809	Amasa Taylor.....	Oct. 18, 1860	73	51
1839	Moses A. Howe.....	Jan. 27, 1861	51	22
1806	Benjamin F. Lambord...	June 27, 1862	76	56
1843	Henry E. Hempstead...	Dec. 21, 1862	41	19
1836	George Washington Green.	Oct. 8, 1863	47	27
1821	Charles Baker.....	Aug. 16, 1864	66	43
1798	Epaphras Kibby.....	Sept. 8, 1864	87	66
1839	Chester Field.....	Nov. 24, 1864	48	25
1808	David Kilburn.....	July 13, 1865	80	57
1831	Charles S. Macreading..	April 12, 1866	54	35
1864	Jacob W. H. Ames.....	June 12, 1866	28	2
1866	Henry T. Eddy.....	Sept. 27, 1866	26	5 mos
1806	Ebenezer F. Newell.....	March 8, 1867	91	61
1812	Jacob Sanborn.....	March 16, 1867	79	55
1850	Oliver S. Howe.....	April 7, 1867	42	17
1823	Stephen Puffer.....	April 23, 1867	71	44
1844	Samuel Tupper.....	Jan. 11, 1869	48	25
1868	Benjamin Frank Chase..	March 28, 1869	28	1
1843	Lorenzo D. Stebbins.....	Nov. 1, 1869	52	26
1853	Isaac S. Cushman.....	Sept. 6, 1870	47	17
1861	Frank C. Morse.....	Jan. 14, 1871	36	10
1819	Edward T. Taylor.....	April 5, 1871	77	52
1859	Nelson Stutson.....	April 16, 1871	48	12
1844	Daniel E. Chapin.....	May 25, 1871	57	27
1833	Erasmus B. Morgan.....	June 10, 1871	65	38
1812	Thomas W. Tucker.....	Aug. 6, 1871	80	59
1844	Isaac J. P. Collyer.....	May 7, 1872	58	28
1872	John R. Tiddy.....	Nov. 2, 1872	28	7 mos
1858	Leroy R. S. Brewster...	March 18, 1873	37	15
1845	Pliny Wood.....	June 25, 1873	53	28
1872	George P. Wilson.....	July 10, 1873	44	1
1828	Horace Moulton.....	Sept. 11, 1873	74	45
1863	Edwin S. Snow.....	May 21, 1874	40	11
1858	Samuel Roy.....	Oct. 25, 1874	36	16
1867	James A. DeForest.....	Nov. 28, 1874	38	7
1863	James J. Jones.....	Jan. 21, 1875	31	12
1874	Ernest S. Leseman.....	Feb. 22, 1875	31	10 mos
1863	George S. Noyes.....	Feb. 24, 1875	41	12
1825	William R. Stone.....	June 28, 1875	77	50
1853	Thomas B. Treadwell....	Oct. 13, 1875	51	22
1836	John Cadwell.....	Jan. 8, 1876	71	40
1836	Luman Boyden.....	March 9, 1876	71	40
1834	Converse L. McCurdy...	Nov. 22, 1876	67	42
1852	Linus Fish.....	March 26, 1877	55	25
1826	Hector Bronson.....	April 29, 1877	86	51
1839	Abraham M. Osgood....	Feb. 8, 1878	65	37
1858	Thomas J. Abbott.....	March 7, 1878	49	20
1826	Amos Binney.....	March 29, 1878	75	52
1822	Abraham D. Merrill.....	April 29, 1878	82	56
1818	Isaac Jennison.....	Sept. 13, 1878	88	60
1820	Phineas Crandall.....	Nov. 5, 1878	85	58
1814	Bartholomew Otheman..	Jan. 25, 1879	83	65
1842	Albert A. Cook.....	Feb. 4, 1879	63	37
1861	Nathaniel F. Stevens...	June 8, 1879	49	18
1830	Gershom F. Cox.....	Nov. 16, 1879	80	49

ROLL OF THE HONORED DEAD—Continued

Entered Ministry	Names	Time of Decease	Age	Years in Ministry
1822	Aaron D. Sargeant.....	Feb. 19, 1881	79	59
1832	Samuel A. Cushing.....	March 10, 1881	69	49
1842	John M. Merrill.....	March 17, 1881	61	39
1830	Charles Noble.....	March 28, 1881	75	51
1855	John Noon.....	Aug. 4, 1881	63	27
1872	Charles E. Seaver.....	Nov. 6, 1881	38	9
1843	John S. Day.....	March 1, 1882	65	39
1830	James W. Mowry.....	July 23, 1882	74	52
1830	Ephraim Scott.....	Oct. 5, 1882	81	52
1831	Moseley Dwight.....	Dec. 17, 1882	78	51
1852	Fales H. Newhall.....	April 6, 1883	56	32
1846	Daniel Wait.....	April 22, 1883	69	37
1839	Randall Mitchell.....	Aug. 11, 1883	71	44
1821	Samuel Kelly.....	Sept. 6, 1883	81	62
1847	William F. Lacount.....	Aug. 12, 1884	66	37
1822	Newell S. Spaulding....	Aug. 17, 1884	84	62
1864	John N. Mars.....	Sept. 17, 1884	80	20
1828	Thomas G. Brown.....	March 31, 1885	86	57
1844	William A. Braman.....	April 11, 1885	65	40
1870	Joseph J. Woodbury....	April 21, 1885	65	15
1867	George L. Westgate.....	June 28, 1885	42	18
1856	Jarvis A. Ames.....	July 18, 1885	59	29
1846	Albert C. Manson.....	Jan. 2, 1886	77	40
1835	Edward Otheman.....	March 9, 1886	76	51
1834	Daniel K. Banister.....	June 27, 1886	78	52
1837	William A. Clapp.....	Jan. 4, 1887	74	50
1830	Jefferson Hascall.....	Feb. 13, 1887	80	57
1842	Nathan A. Soule.....	March 26, 1887	65	45
1839	Willard Smith.....	Jan. 8, 1888	74	49
1841	Lorenzo R. Thayer.....	Feb. 25, 1888	73	47
1830	James Porter.....	April 16, 1888	80	58
1879	Phineas C. Sloper.....	June 13, 1888	35	9
1840	Zachariah A. Mudge....	June 15, 1888	75	48
1871	Daniel S. Sorlin.....	July 27, 1888	57	17
1843	Edward Cooke.....	Sept. 18, 1888	76	45
1851	William C. High.....	Nov. 25, 1888	66	37
1835	Joseph W. Lewis.....	Jan. 17, 1889	76	54
1835	Thomas Marcy.....	Jan. 21, 1889	75	54
1844	Loranus Crowell.....	April 8, 1889	73	45
1842	Bradford K. Peirce.....	April 19, 1889	70	47
1852	Daniel Atkins.....	June 8, 1889	65	37
1855	John W. Coolidge.....	Oct. 14, 1889	67	34
1843	Kinsman Atkinson.....	Dec. 23, 1889	82	46
1837	Walter Wilkie.....	March 10, 1890	77	53
1854	John W. Lee.....	March 18, 1890	71	36
1848	John C. Smith.....	April 18, 1890	63	42
1842	John W. Dadmun.....	May 6, 1890	70	48
1858	Albert Gould.....	Nov. 18, 1890	58	32
1833	Ralph W. Allen.....	April 16, 1891	79	58
1833	Moses P. Webster.....	April 28, 1891	81	58
1825	George Sutherland.....	July 31, 1891	85	66
1884	Arthur W. Tirrell.....	Dec. 19, 1891	33	7
1859	J. Emory Round.....	Jan. 11, 1892	56	33
1871	S. Louis Rodgers.....	Feb. 29, 1892	60	21
1892	J. White McCammon...	May 17, 1892	32	1 mo.

ROLL OF THE HONORED DEAD—Continued

Entered Ministry	Names	Time of Decease	Age	Years in Ministry
1848	Jonas M. Clark.....	Dec. 5, 1892	76	44
1844	John H. Twombly.....	Jan. 1, 1893	78	49
1871	Edward P. King.....	Oct. 3, 1893	50	22
1857	George Prentice.....	Oct. 10, 1893	59	36
1863	Charles T. Johnson.....	Oct. 26, 1893	55	30
1831	Mark Staple.....	Nov. 26, 1893	89	62
1852	Andrew McKeown.....	Dec. 11, 1893	70	41
1873	J. Weare Dearborn.....	Jan. 19, 1894	45	21
1868	Henry Dorr.....	Feb. 5, 1894	52	26
1873	Henry Matthews.....	July 13, 1894	57	21
1859	Charles S. Rogers.....	July 16, 1894	63	35
1850	Burtis Judd.....	Oct. 13, 1894	77	44
1850	George E. Chapman.....	Nov. 1, 1894	83	44
1856	Charles Young.....	Dec. 11, 1894	63	38
1843	Nathaniel Bemis.....	Jan. 24, 1895	79	52
1871	Jonathan Neal.....	Feb. 22, 1895	65	24
1860	William W. Colburn....	April 13, 1895	61	35
1860	George Hewes.....	May 23, 1895	77	35
1834	William Gordon.....	Oct. 23, 1895	85	61
1855	Charles A. Merrill.....	Jan. 9, 1896	70	41
1861	Osman W. Adams.....	July 13, 1896	74	35
1853	Austin F. Herrick.....	Sept. 2, 1896	72	43
1836	Nathan D. George.....	Sept. 22, 1896	88	60
1840	Alfred C. Godfrey.....	Nov. 13, 1896	77	56
1836	Franklin Fisk.....	Dec. 10, 1896	82	60
1845	Jeremiah L. Hanaford...	Jan. 1, 1897	73	52
1863	Rodney H. Howard.....	Jan. 3, 1897	65	34
1846	John C. Ingalls.....	Feb. 28, 1897	89	51
1861	Sanford B. Sweetser....	March 4, 1897	58	36
1843	David Sherman.....	Aug. 14, 1897	75	54
1841	William Rice.....	Aug. 17, 1897	76	56
1871	William S. Jagger.....	Nov. 17, 1897	55	26
1872	William N. Brodbeck....	Feb. 4, 1898	50	26
1862	Hugh Montgomery.....	May 4, 1898	59	36
1862	William W. Baldwin....	May 1, 1898	60	36
1851	Lorenzo White.....	Jan. 7, 1898	77	48
1869	Emory A. Howard.....	March 7, 1899	63	30
1841	Ichabod Marcy.....	March 20, 1899	87	58
1875	Gilbert C. Osgood.....	March 26, 1899	52	24
1842	Charles N. Smith.....	April 13, 1899	82	57
1853	James H. Gaylord.....	June 2, 1899	74	46
1833	Stephen Cushing.....	Aug. 9, 1899	86	66
1844	William Butler.....	Aug. 18, 1899	81	55
1860	George F. Eaton.....	Sept. 3,, 1899	61	39
1895	Francis B. Harvey.....	Nov. 18, 1899	32	4
1886	Frederick N. Upham....	Dec. 10, 1899	39	13
1834	William H. Hatch.....	Dec. 12, 1899	92	65
1856	William J. Pomfret....	Feb. 3, 1900	69	44
1838	John W. Merrill.....	Feb. 9, 1900	92	62
1872	Elias Hodge.....	March 4, 1900	57	28
1843	Edward A. Manning.....	Feb. 5, 1901	80	58
1831	Mark Trafton.....	March 8, 1901	91	70
1865	Charles W. Wilder.....	May 24, 1901	64	36
1894	Charles A. Shatto.....	June 23, 1901	37	7
1859	Nathaniel Fellows.....	July 20, 1901	73	42
1843	William McDonald.....	Sept. 11, 1901	82	58

ROLL OF THE HONORED DEAD—Continued

Entered Ministry	Names	Time of Decease	Age	Years in Ministry
1849	Jonathan L. Estey.....	Oct. 7, 1901	84	52
1839	Increase B. Bigelow....	Oct. 26, 1901	84	62
1844	Cyrus L. Eastman.....	Oct. 31, 1901	79	57
1842	Henry P. Hall.....	Jan. 12, 1902	87	60
1851	George M. Steele.....	Jan. 14, 1902	79	51
1856	William P. Blackmer....	April 4, 1902	72	46
1859	William Merrill.....	June 2, 1902	77	43
1859	Joseph H. Owens.....	June 6, 1902	65	43
1875	Watson E. Knox.....	July 12, 1902	61	27
1858	Ebenezer A. Smith.....	Nov. 17, 1902	75	44
1840	Franklin Furber.....	Feb. 28, 1903	86	63
1851	William Silverthorne....	April 9, 1903	78	52
1860	William T. Worth.....	June 6, 1903	69	43
1851	William M. Hubbard....	June 16, 1903	87	52
1849	Lewis P. Cushman.....	March 11, 1904	79	55
1856	Samuel F. Upham.....	Oct. 5, 1904	70	48
1855	John Capen.....	Nov. 13, 1904	77	49
1872	Andrew Baird.....	Dec. 4, 1904	58	32
1888	Francis H. Ellis.....	Feb. 4, 1905	48	17
1855	Justin S. Barrows.....	Feb. 25, 1905	76	50
1873	William E. Dwight.....	March 1, 1905	58	32
1862	Henry Lummis.....	April 13, 1905	80	43
1844	William R. Clark.....	June 18, 1905	83	61
1880	Addison R. Jones.....	July 3, 1905	51	25
1838	Howard C. Dunham.....	Jan. 22, 1906	93	68
1870	John R. Cushing.....	Feb. 8, 1906	68	36
1859	John Peterson.....	May 31, 1906	75	47
1855	Victor Witting.....	July 2, 1906	81	51
1842	Daniel Richards.....	Aug. 2, 1906	88	64
1870	Garrett Beekman.....	Oct. 30, 1906	69	36
1859	Joseph Scott.....	Dec. 3, 1906	79	47
1866	Joseph H. Mansfield.....	Dec. 29, 1906	69	40
1848	William Pentecost.....	Feb. 5, 1907	88	59
1847	Daniel Dorchester.....	March 13, 1907	80	60
1860	Frederick T. George....	April 7, 1907	63	47
1879	Charles A. Crane.....	Aug. 2, 1907	54	28
1858	David H. Ela.....	Oct. 7, 1907	76	49
1867	T. Berton Smith.....	March 14, 1908	77	41
1873	Alexander Dight.....	March 22, 1908	62	35
1879	William Ferguson.....	June 7, 1908	66	29
1879	John D. Pickles.....	June 11, 1908	60	29
1855	Nathaniel H. Martin....	June 29, 1908	81	53
1880	John G. Nelson.....	July 20, 1908	66	28
1876	Charles W. Rishell.....	Sept. 21, 1908	58	32
1846	John B. Gould.....	Dec. 29, 1908	85	62
1852	Amos B. Kendig.....	Jan. 20, 1909	78	57
1886	Benjamin F. Kingsley...	Feb. 25, 1909	52	23
1859	William B. Toulmin....	Feb. 27, 1909	78	50
1884	Charles Nicklin.....	June 10, 1909	56	25
1890	Raymond T. Walker.....	Aug. 5, 1909	45	19
1851	Lewis B. Bates.....	Aug. 27, 1909	80	58
1859	James O. Knowles.....	Dec. 6, 1909	75	50
1868	Orange W. Scott.....	Dec. 6, 1909	67	41
1856	M. Emory Wright.....	Dec. 12, 1909	83	53
1856	William J. Hambleton...	Dec. 21, 1909	82	53
1868	Thomas W. Bishop.....	Jan. 8, 1910	69	42

V. DELEGATES TO THE GENERAL CONFERENCES

1804. George Pickering, Joshua Taylor, Thomas Lyell, Reuben Hubbard.

1808. George Pickering, Joshua Soule, Elijah R. Sabin, Elijah Hedding, Oliver Beale, Martin Ruter, Thomas Branch.

1812. George Pickering, Elijah Hedding, Joshua Soule, Oliver Beale, Martin Ruter, E. R. Sabin, John Brodhead, J. Baker, Solomon Sias, William Stephens, Asa Kent, D. Stimpson. Reserves: Zachariah Gibson, Daniel Webb, Joel Winch.

1816. George Pickering, Martin Ruter, Solomon Sias, Elijah Hedding, Eleazer Wells, Oliver Beale, Asa Kent, Charles Virgin, Joshua Soule, Joseph A. Merrill, Philip Munger, David Kilburn. Reserves: Joshua Randall, John Lindsay, Benjamin R. Hoyt, John W. Hardy, Joseph Baker.

1820. George Pickering, Elijah Hedding, Timothy Merritt, Martin Ruter, Joseph A. Merrill, Erastus Otis, Daniel Fillmore, Solomon Sias, David Kilburn, Oliver Beale.

1824. George Pickering, Elijah Hedding, Timothy Merritt, Joseph A. Merrill, Elisha Streeter, Enoch Mudge, John Lindsay, David Kilburn, Edward Hyde, Wilbur Fisk, Eleazer Wells, Ebenezer Blake, B. R. Hoyt, John W. Hardy.

1828. Wilbur Fisk, Timothy Merritt, Joseph A. Merrill, B. R. Hoyt, George Pickering, John Lindsay, Daniel Fillmore, John F. Adams, John W. Hardy, Edward Hyde, Daniel Dorchester, Jacob Sanborn, John Lord, Isaac Bonney, Joseph B. White, Lewis Bates, Thomas C. Peirce.

1832. Wilbur Fisk, Isaac Stoddard, Orange Scott, Daniel Webb, John Lindsay, Bartholomew Otheman, Timothy Merritt, Shipley W. Willson, Benjamin F. Lambord, F. Upham, J. Steele, George Pickering, Daniel Fillmore, A. D. Merrill. Reserves: J. A. Merrill, I. Bonney, D. Kilburn.

1836. Orange Scott, Joseph A. Merrill, Isaac Bonney, Daniel Fillmore, Phineas Crandall, Shipley W. Willson, E. Kibby, D. Webb, C. Virgin.

1840. Jotham Horton, Isaac Bonney, Joseph A. Merrill, Orange Scott, Phineas Crandall, Frederick Upham, E. W. Stickney. Reserves: A. D. Merrill, I. M. Bidwell, James Porter.

1844. James Porter, Dexter S. King, P. Crandall, Charles Adams, George Pickering. Reserves: E. M. Beebe, A. D. Merrill.

1848. Jonathan D. Bridge, P. Crandall, James Porter, Mark Trafton, Miner Raymond, A. D. Sargeant. Reserves: W. H. Hatch, James Shepherd.

1852. Miner Raymond, Charles K. True, Jefferson Hascall, Charles Adams, James Porter, Amos Binney. Reserves: E. T. Taylor, A. D. Merrill.

1856. Miner Raymond, William Rice, James Porter, Lorenzo R. Thayer, Loranus Crowell, Thomas Marcy, Daniel K. Banister. Reserves: J. D. Bridge, John H. Twombly.

1860. Erastus O. Haven, John H. Twombly, Miner Raymond, James Porter, William H. Hatch, Daniel E. Chapin. Reserves: David Sherman, Lorenzo R. Thayer.

1864. James Porter, David Sherman, John H. Twombly, Joseph Cummings, Miner Raymond, Ralph W. Allen. Reserves: Lorenzo R. Thayer, Gilbert Haven.

1868. Lorenzo R. Thayer, James Porter, William Butler, David Sherman, Gilbert Haven, Jefferson Hascall, William R. Clark. Reserves: Joseph Cummings, Daniel Dorchester.

1872. William R. Clark, Gilbert Haven, David Sherman, Edward A. Manning, Lorenzo R. Thayer, William F. Warren, Willard F. Mallalieu, John W. Lindsay. Reserves: William Butler, George Prentice, Samuel F. Upham.

Laymen: William Claflin, Lucius W. Pond. Reserves: James P. Magee, Thomas Kniel.

1876. William F. Warren, William R. Clark, Joseph Cummings, William Rice, Andrew McKeown. Reserves: William C. High, Lewis B. Bates.

Laymen: George L. Wright, Thomas P. Richardson. Reserves: Frederick A. Clapp, Liverus Hull.

1880. William Butler, Samuel F. Upham, Willard F. Mallalieu, Charles S. Rogers, Joseph Cummings. Reserves: David H. Ela, William R. Clark.

Laymen: James P. Magee, Emerson Warner. Reserves: Alden Speare, John W. Hoyt.

1884. W. F. Mallalieu, Daniel Dorchester, J. W. Hamilton, George Prentice, N. Fellows, William F. Warren. Reserves: David H. Ela, S. F. Upham.

Laymen: Jacob Sleeper, C. C. Corbin. Reserves: A. S. Weed, C. F. Strickland.

1888. S. F. Upham, G. S. Chadbourne, J. W. Hamilton, G. F. Eaton, Jos. H. Mansfield, D. Dorchester. Reserves: S. L. Baldwin, L. B. Bates.

Laymen: Alden Speare, L. C. Smith. Reserves: L. T. Jefts, L. E. Hitchcock.

1892. William F. Warren, John W. Hamilton, William R. Clark, William N. Brodbeck, George F. Eaton, George S. Chadbourne. Reserves: S. F. Upham, James Mudge.

Laymen: Loranus E. Hitchcock, Everett O. Fisk. Reserves: Henry C. Graton, James Almy.

1896. John W. Hamilton, Samuel F. Upham, Edward R. Thorndike, William N. Brodbeck, Edward M. Taylor, William F. Warren. Reserves: C. F. Rice, G. F. Eaton.

Laymen: Charles R. Magee, A. B. F. Kinney. Reserves: B. D. Rising, W. H. Hutchinson.

1900. John W. Hamilton, W. F. Warren, James Mudge, Joseph H. Mansfield, W. T. Perrin, S. F. Upham. Reserves: E. M. Taylor, J. O. Knowles.

Laymen: George F. Washburn, C. R. Magee. Reserves: J. Clark Glidden, Frederick Wilcomb. Provisional: A. B. F. Kinney, Joseph M. Dunham, Charles C. Bragdon, Willard S. Allen. Reserves: Henry C. Graton, Ira B. Allen, William A. Worden, Arthur E. Herrick.

1904. Charles F. Rice, Edward M. Taylor, Samuel F. Upham, Joel M. Leonard, Lewis B. Bates, William G. Richardson. Reserves: John Galbraith, Joseph H. Mansfield.

Laymen: Frank A. Rich, Edward H. Dunn, Robert C. Parker, Mrs. S. Gertrude Durrell, Henry D. Degen, Charles R. Magee. Reserves: C. C. Bragdon, A. B. F. Kinney, Mrs. Phebe S. Beeman.

1908. Franklin Hamilton, Charles F. Rice, George S. Butters, Dillon Bronson, Joel M. Leonard, William E. Huntington. Reserves: W. G. Richardson, John Galbraith, C. E. Davis.

Laymen: Roswell R. Robinson, Matthew Robson, Timothy D. Potter, A. B. F. Kinney, George W. Taylor, George F. Washburn. Reserves: Frank A. Rich, Silas Peirce, Mrs. Annie E. Smiley.

VI. LIST OF PRESIDING ELDERS

We have divided this list into two sections, those serving before 1840, and those serving in the 70 years since. The numerous changes in the names and numbers of the Districts have been explained in the early chapters of the book. No names were given to the Districts till 1801. It will be noted that four in the first list, and two in the second were Elders but a single year. Also that George Pickering served sixteen years in one District, Joseph A. Merrill fifteen years in four Districts; Oliver Beale and David Kilburn, twelve years each; that Jefferson Hascall filled the office in three Districts twenty-one years, Joseph H. Mansfield in three Districts seventeen years, Loranus Crowell, L. R. Thayer, and David Sherman sixteen years each, and Daniel Dorchester and George F. Eaton, twelve years each.

In the first list are forty-eight names, in the second thirty-nine. One, David Kilburn, appears on both lists, since his term extended on both sides of 1840. So there are eighty-six different names.

a. In the Earlier Years.

Adams, John F. New Hampshire, 1827-29.

Beale, Oliver. Portland, 1806, 1807, 1812-15, Kennebec, 1808-11, 1816-17.

Bostwick, Shadrach. 1798-1801.

Branch, Thomas. New London, 1806, Vermont, 1807-10.

Brodhead, John. 1800, New London, 1801, New Hampshire, 1804-6, Boston, 1807-8.

Brush, Jacob. 1792.

Cooper, Ezekiel. 1793.

Crawford, Joseph. Vermont, 1804.

Dorchester, Daniel. Boston, 1826, Providence, 1833, New London, 1834-37, Springfield, 1838-39.

Fisk, Wilbur. Vermont, 1823-25.

Garrettson, Freeborn. 1789, 1790, 1792, 1794, 1795, 1796, 1797, 1800, 1801.

Hardy, John W. Vermont, 1826-29.

Heath, Asa. Portland, 1818-20.

Hedding, Elijah. New Hampshire, 1807-8; New London, 1809-10; Portland, 1817; Boston, 1821.

Hoyt, Benj. R. New Hampshire, 1823-26.

Hutchinson, David. Kennebec, 1818-21; Penobscot, 1824.

Hutchinson, Sylvester. 1796-99.

Hyde, Edward. Boston, 1822-25, 1830; New London, 1826-29.

Jones, Benj. Penobscot, 1820-23.

Kent, Asa. New London, 1814-17.

Kilburn, David. New Hampshire, 1815-1818; Springfield, 1829; Providence, 1836-38; Boston, 1839-42.

Lambord, Benj. F. Boston, 1831-34.

Lee, Jesse. 1790, 1791, 1792, 1794, 1795, 1796.

Lindsay, John. Vermont, 1819-22; Lynn, 1826; Boston, 1827-29.

Lord, John. Danville, 1826-28.

Merrill, Joseph A. Vermont, 1815-18; New London, 1822-25; Providence, 1830-32; Springfield, 1834-37.

Munger, Philip. Kennebec, 1822.

Ostrander, Daniel. New London, 1802-04.

Otheman, Bartholomew. Boston, 1835-38; Providence, 1839-40.

Otis, Erastus. New London, 1818-21.

Pickering, George. 1797-1800; Boston, 1803-6, 1809-12, 1817-20.

Roberts, George. 1793-95.

Ruter, Martin. New Hampshire, 1809-10.

Sabin, Elijah R. Vermont, 1805-6; New London, 1807-8.

Sanborn, Jacob. New Hampshire, 1819-22.

Scott, Orange. Springfield, 1830-33; Providence, 1834-35.

Sias, Solomon. New Hampshire, 1811-14.

Soule, Joshua. Maine, 1804-5; Kennebec, 1806-7, 1813-15; Portland, 1808-11.

Streeter, Elisha. Portland, 1821-24.

Swinerton, Asa U. New London, 1838-40.

Taylor, Joshua. 1797-1800; Boston, 1801-2; Maine, 1803.

Upham, Frederick. New Bedford, 1837-39; Sandwich, 1840.

Virgin, Charles. Kennebec, 1812; Boston, 1813-16.

Ware, Thomas. 1793.

Webb, Daniel. New Bedford, 1833-36.

Wells, Eleazer. Vermont, 1811-14; Kennebec, 1823-24; Danville, 1829.

Williston, Ralph. Maine, 1801-2.

Winch, Joel. New London, 1811-13.

b. In the Later Years.

Allen, Ralph W. Springfield, 1862-65.

Baker, Charles. Springfield, 1850-53.

Binney, Amos. Springfield, 1846-49; Lynn, 1850-53.

Bridge, Jonathan D. Worcester, 1854-56.

Chadbourne, George S. North Boston, 1886-87; Boston, 1888-93.

Clark, William R. Boston, 1870-73.

Crandall, Phineas. Worcester, 1840-43; Boston, 1847-49; Worcester, 1850-53.

Crowell, Loranus. Lynn, 1854-57; Boston, 1858-61; Worcester, 1869-72; Lynn, 1878-81.

Dorchester, Daniel. Worcester, 1865-68; Lynn, 1874-77; North Boston, 1882-85.

Eaton, George F. Springfield, 1886-91; North Boston, 1894-99.

Ela, David H. Springfield, 1878-81.

Fellows, Nathaniel. Worcester, 1873-74; Springfield, 1882-85.

Galbraith, John. Boston, 1905-10.

Gordon, William. Springfield, 1858-61.

Hascall, Jefferson. Worcester, 1848-49; 1857-60, 1875-77; Boston, 1850-53, 1860-65; Lynn, 1866-69.

Hatch, William H. Lynn, 1858-61.

Kennedy, Joseph P. Springfield, 1909—

Kilburn, David. Boston, 1839-42.

Knowles, J. O. Lynn, 1892-96; Springfield, 1897-1902.

Leonard, J. M. Lynn, 1903-08.

Lindsay, John W. Boston, 1884-87; North Boston, 1888-93.

Mallalieu, Willard F. Boston, 1882-83.

Mansfield, Joseph H. Lynn, 1886-91; Boston, 1894-99; Cambridge, 1900-04.

Marcy, Thomas. Springfield, 1854-57.

Otheman, Edward. Boston, 1857.

Peirce, Thomas C. Boston, 1843-46.

Perrin, Willard F. Boston, 1899-1904.

Porter, James. Worcester, 1844-47; Boston, 1854-56.

Ransom, Reuben. Springfield, 1840-43.

Rice, Charles F. Cambridge, 1905-10.

Richardson, W. G. Springfield, 1903-8.

Rogers, Charles G. North Boston, 1878-81; Boston, 1894.

Sargeant, A. D. Springfield, 1844-47.

Sharp, Arthur P. Lynn, 1909—

Sherman, David. Worcester, 1861-64; Springfield, 1866-69; Lynn, 1870-73; Boston, 1874-77.

Smith, C. N. Lowell, 1875.

Thayer, L. R. Boston, 1866-69; Springfiefild, 1870-73; Boston, 1878-81; Lynn, 1897-1902.

Thorndike, E. R. Springfield, 1892-96; Lynn, 1897-1902.

Whitaker, George, Springfield, 1874-77.

VII. MEMBERS OF CONFERENCE WHO SERVED IN THE CIVIL WAR

[This list has been carefully prepared by the Rev. Seth C. Cary.]

Adams, Robert G., Captain, New York.

Beaudry Louis N., Chaplain 5th New York Cavalry.

Blackmer, Wm. P., Captain Co. K, 13th Massachusetts.

Bowler, George, Colonel 46th Massachusetts.

Brown, Thomas G., Chaplain 21st Connecticut.

Cary, Seth C., Adjutant 123d New York.

Chapman, M. B., Co. G, 86th Ohio.

Chase, S. F., Chaplain 3d Maine.

Cook, Wm. H., Co. K, 35th Massachusetts.

Cooper, V. A., Chaplain 18th Connecticut.

Crawford, G. A., Co. B, 1st Maine.

Cromack, Jos. C., 19th and 22d Massachusetts.

Cushman, Isaac S., Surgeon 1st Massachusetts Cavalry; Chaplain 33d Massachusetts Infantry.

Fenn, Jas. W., Co. G, 1st Connecticut Heavy Artillery.

Flagg, A. S., Captain and Quartermaster Army of the Cumberland.

Gage, Rodney, Hospital Chaplain.

Gallagher, Charles W., 4th Unattached Massachusetts.

Godfrey, Alfred C., Chaplain 20th Maine.

Gould, John B., Chaplain 11th Rhode Island.

Gracey, S. L., Chaplain 6th Pennsylvania Cavalry.

Greene, R. L., Drummer 14th Maine.

Hamilton, J. W., Squirrel Hunters, Ohio Volunteers.

Haven, Gilbert, Chaplain 8th Massachusetts.

Hempstead, Henry E., Chaplain 29th Massachusetts.

Howard, E. A., Co. H, 12th Vermont.

Humphrey, J. H., Co. E, 40th Wisconsin.

Huntington, W. E., 40th Wisconsin; 1st Lieutenant 49th Wisconsin.

Jagger, W. S., 127th New York.

Jones, Henry A., Co. E, 6th New Hampshire.

Kendig, A. B., Chaplain 9th Iowa.

Knowles, Daniel C., Captain 48th New York, "The-Die-No-Mores."

Knowles, J. O., Co. F, 1st Maine Heavy Artillery.

Kilgore, D. Y., Captain and Assistant Quartermaster Army of the Cumberland.

Lacount, W. F., Chaplain 42d Massachusetts.

Lee, John W., Captain Co. C, 31st Massachusetts; Colonel of Louisiana colored regiment, and Provost Marshal.

Leonard, W. G., Captain Co. I, 46th Massachusetts.

Leseman, Ernest H., two years.

Macreading, C. S., Chaplain, 39th Illinois.

Mars, John N., Chaplain 1st North Carolina. The first colored commissioned officer.

Mears, James F., Quartermaster Sergeant 1st Maine Veteran Cavalry.

Merrill, N. J., Quartermaster Department Army of the Cumberland.

Miller, F. M., Co. F, 12th Vermont.

Morse, Frank C., Chaplain 37th Massachusetts.

Morse, Horace F., Captain 31st Massachusetts.

Noon, Alfred, Co. H, 42d Massachusetts.

Parkhurst, M. M., Captain 21st Massachusetts.

Parkinson, W. J., one year.

Paulson, John, Chaplain 8th Kansas.

Round, J. Emory, Captain Co. K, 43d Massachusetts, "Zion's Herald Company."

Sawyer, Wesley C., Captain 23d Massachusetts.

Simons, V. M., Chaplain 5th Vermont.

Stratton, F. K., Chaplain 11th New Hampshire.

Thomas, W. H., Chaplain 4th New Hampshire.

Townsend, L. T., Adjutant 16th New Hampshire.

Webber, Putnam, 2d Unattached Massachusetts.

Wilder, Charles W., Co. G, 6th Massachusetts.

Winslow, E. D., Chaplain 19th Massachusetts; Chaplain United States Navy.

CHRISTIAN COMMISSION

Abbott, Thos. J.
Bates, L. B.
Bent, G. R.
Bidwell, Ira G.
Bosworth, L. A.
Capen, John
Chapman, Geo. E.
Clark, Jonas M.
Clark, William R.
Cushing, S. A.
Dadmun, John W.
Dunham, H. C.
Furber, Franklin
Gould, Albert
Hambleton, W. J.
High, W. C.
Hills, C. D.
Martin, N. H.
McDonald, William
Noble, Charles
Steele, Geo. M.
Tupper, Samuel
Virgin, E. W.
Warren, Henry W.
Whitaker, N. T.
Woods, Frederic

VIII. COMPARATIVE STATISTICS

	Pastoral Support (Including Bishops, Presiding Elders and Conference Claimants	S. S. Members (Including Officers, Teachers and Scholars.)	Church Property (Churches and Parsonages)	Benevolent Collections (All that are reported in Minutes)
1855	$77,830	17,461	None Given	$12,348
1865	$122,404	26,663	$1,292,150	$24,704
1875	$264,969	36,233	$3,859,295	$35,358
1885	$239,785	42,096	$3,739,200	$60,198
1895	$300,643	52,542	$4,922,716	$99,094
1905	$289,684	49,112	$5,557,650	$82,174
1909	$305,956	47,210	$5,831,568	$105,168

IX. THE PICTURES

Among the illustrations are four Conference groups. The latest one, placed at the beginning of the book, was taken in front of the Wesley church, Springfield, 1904. As there are something like 160 faces it is impossible for us to designate them. The smaller number, taken in 1877 in front of the organ of the Lynn Common church, we will try to specify. Beginning at the back row, at the left hand side we have J. H. Twombly, G. F. Eaton, Alonzo Sanderson, Daniel Steele, C. S. Rogers, C. N. Smith, Gilbert Haven, Mark Trafton, N. J. Merrill, William Butler, Jefferson Hascall, C. D. Hills, W. H. Hatch, Lorenzo White, David Sherman, R. W. Allen, A. D. Sargeant, Loranus Crowell, H. P. Hall. In the bunch at the right may be recognized George Whitaker, A. F. Herrick, Z. A. Mudge, Eratus Burlingham, J. W. Lindsay, A. B. Kendig, Andrew McKeown, W. R. Clark, John S. Day, C. H. Vinton, Jesse Wagner, N. B. Fisk, George Prentice, William Pentecost, A. A. Wright, W. P. Blackmer, John N. Mars, S. A. Cushing, A. J. Hall, W. D. Bridge. In the group below Bishop Foster's table are Joseph Cummings, Daniel Richards, Ichabod Marcy, Stephen Cushing, William Gordon, John N. Short, P. M. Vinton, Henry Matthews, Joseph Candlin, W. B. Toulmin, Jonathan Neal. At the Secretary's table sit E. A. Manning and N. T. Whitaker. To the left of them are Daniel Dorchester, John W. Merrill, Frederick Woods, L. R. Thayer, S. F. Upham. Below this table are George Sutherland, W. A. Braman, W. G. Leonard, S. B. Sweetser, D. C. Knowles, Franklin Fisk, Joseph Scott, D. H. Ela, C. H. Hanaford, V. A. Cooper, I. B. Bigelow, E. S. Best, S. L. Gracey, W. B. Toulmin, Joseph Candlin, T. J. Abbott, J. M. Lewis ,J. O. Peck, G. W. H. Clark.

There is a group taken under the old elm on Boston Common at the time of the New England Methodist Convention in 1866, the elm under which Jesse Lee preached. And there is a group taken in Bromfield Street church in 1833, of great historic interest because of the many portraits given of the strong men of that early time. Timothy Merritt stands in the

pulpit, George Pickering sits behind him, Dr. Fisk is addressing the Conference at the foot of the pulpit stairs; on his left sits Bishop Hedding, presiding, and Daniel Fillmore at the table, as Secretary; at the left of the latter are, first, John Brodhead; second, Enoch Mudge; and third, Asa Kent—all three within the altar. In about the center of the pews Joseph A. Merrill will be recognized, with his face towards the spectator; on his left is Ebenezer F. Newell; behind the latter and in the adjacent right hand pew is Thomas C. Peirce; to the left of Mr. P., and slightly behind him is Abraham D. Merrill, while at his right sits Epaphras Kibby and Isaac Bonney. Near the latter, Edward T. Taylor stands, with folded arms, in the aisle; behind Mr. T. sits David Kilburn, and before him, Phineas Crandall. The likenesses are as accurate as the scale of dimensions would admit.

Two groups of churches are given. The old first churches in Lynn and Boston are drawn from descriptions. The church on Beech Hill, West Granville, is now gone, but, happily, a photograph was obtained before it wholly perished. The Hundreds church on the old Needham circuit, and the original church at Wilbraham were so substantially built, over a century ago, that they are still standing and are used as dwelling houses. The fine modern churches furnish, by their elegant proportions, an instructive contrast to the humble beginnings of the fathers.

The fifty-three portraits of people have been selected with care to show various groups of notables in the lines of education, editing, the eldership, the secretaryship, etc. We explain in chapter five the grouping of the bishops. The ten laymen are all described in chapter eight, and the rest appear prominently in other chapters. The Camp Meeting scene explains itself. We are indebted for this cut to Mrs. Emma Bates Harvey, taken by permission, from Dr. Bates' "Wonder Book."

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